¶ The order of the greate Turckes courte, of hys menne of warre, and of all hys conqueſtes, with the ſumme of Mahumetes doctryne.

¶ Tranſlated oute of Frenche.

1524.

Ricardus Graſton excudebat.

Cum priuilegio ad impri-mendum ſolum.

BRITISH MUSEUM

To the reader.

If that good prophete Jeremye so bewailed ꝑ beatyng downe of the walles of Jerusalem and woofull captiuitee of the people therof, ꝑ he was cõstreigned to cõfesse that he wanted water to powre out of his yies for the iuste lamentacion of that woofull case, what streames of teares maye seme sufficiente vnto vs, to testifie the inwarde griefe that we oughte to haue, when we consyder howe farre and howe wyde Antichrist hath dilated his kyngdome by other his instrumentes, and namelye by Mahumet that pestiferous false prophet: For not onely castelles, tounes and citees haue been blasted with the deadly breath of this poysoned serpente, but also whole and soundrye prouinces, realmes and nacions, haue so dronken in his cãkerde venome, that it hath been harde for the verye chosen to escape his terrible stynges. And where as other adders dooe onlye corrupte the bodies, this hell viper with his forked fierye tongue hathe perced euen the verye soules of menne.

Reade Mahumettes actes who so luste, and he shall fynde suche pryde and arrogācie suche ambicion, such bloudynesse and cruelltie, suche hypocrisye and superstticion, briefely suche a mynde to deface, abholyshe and destroye the kyngdome of the sonne of the lyuyng God (I meane Jesus our sauyoure) as in the chiefest membre of Antichrist, he calleth hym selfe the mooste excellent Prophete and counceler of God: he denyeth that Christ dyed (in whose onlye deathe standeth oure whole hope of remission of synnes) he taught his disciples to faste all daye, and at night to geue theimselues tooe immoderate eatynge and drynckynge: he was not ashamed to saye, that God spake to hym from heauen and gaue hym lycence to abuse as many wemenne as coulde phantasie hym: he counted his wicked lawes so good that no Christian manne myghte open hys mouthe agaynst theim without shedynge of bloude: he was a treytoure and made insurrecction agaynst his prynce. There are manye other false, deuelishe and abhompnable doctrynes whyche this monster taught and meynteyned: but it is moze necessarie foz vs to lamente the miserable case of Christes people and to flye to goddes mercye foz ayde

then

then to reherce his deceytes, gyles, delusions treasons and conspiracies agaynst the true and euerlastynge Messias and his chosen beleuers. For we ought to knowe that for our synfull lyuynge and open contempte of Goddes holy woorde, this cruell woolfe hath been suffered so piteouslye to haue stained his mouthe with Christian blood. Neuertheless, yf we which professe the name of Christe (the promysed seede of Dauid) earnestly consyderynge these myseryes, woulde retourne to our mercyfull father wyth vnfayned purpose to chaunge our lyues and to embrace with all reuerẽce his bïssed woorde, he woulde shake of from our brethrens neckes these intollerable yokes. Let vs remembre that he hath not onely promysed delyueraunce to theim that caste awaye theyr vnfaythfulnesse and earnestlye crye vpon hym for helpe, but also hath performed it in dede heretofore that we shulde in no wise doubte of his prompt and readie goodnesse.

When the Israelites were cruellye and miserably oppressed of the Egyptians, and cryed faythfully to God for succoure, he stirred vp Moses and Aaron to bee theyr captaynes, and to leade theim oute of that fyrye furnace. Lykewise, when the Emperour Juliane

liane tormented the good Christians, at the contynual prayer of his repentaunt seruaūtes: God without any delaye plucked from theim that terrible tormentoure: ffor at what tyme Julyane tooke hys iorneye into Persia threatenynge the Christians, that at hys retourne he woulde sacrifice theyr bloude to his false goddes: by the prouisyon of the true God, he was ledde aside by a manne of Persia, into a wylderneſſe where he receaued hys deathes wounde, and was constreigned to confeſſe wyth hys blaſphemous mouthe, that it was the manyfeſte plage of God. ffor he tooke clottes of bloude and threwe theim vp to the skyewarde, saiynge: thou haſt ouercommed O Galilean, thou haſte ouercommed, callynge Christe a Galilean, becauſe he was broughte vp in Galile.

There is also another later example, which semeth more notable than that I can ouerpaſſe it. Whē the Saracens with theyr captayne Zulimus, greuouſlye aſſaulted Cō ſtantinople in the tyme of the Emperoure Leo, a greate peſtilence also piteouſlye waiſtynge the toune in extreme deſperacion of mannes helpe, they wholye fled to the mercyfull

cyfull goodneſſe of God, leauynge theyr ſuperſticious religions, and buyrying all their abuſed ymages of the toune, and apointyng all the reſt in theyr kyngdome to the fyre. Then oure mercyfull God ſeynge theyr repentaunt heartes, deferred no lenger from theym hys preſente helpe. ffor all theſe thynges foorthwyth came together vpon the Saracenes, colde, hunger, peſtilence, ſedicions amonge theimſelues, the death of theyr captayne, theyr ſhyppes partelye brente vp with fyre from heauen, partely bonged and drouned with an horrible tempeſt.

Theſe examples oughte to moue vs, bothe to abhorre and deteſte oure wyckedneſſe and ſuperſtition, and alſo to conceaue a ſure truſte, that God wyll ſhyne vpon vs wyth hys fauourable countenaunce and delyuer vs from our mooſt cruell enemyes, yf we begynne a newe lyfe and turne vnfeynedlye vnto hym. And yf there bee anye manne that earneſtlye doothe not conſyder the miſeryes and calamiteis of Chriſtian people, let theim reade this lytle treatyſe, wherin they ſhall perceaue, howe myghtye Mahumettes ſuperſticious impietee hathe preueyled: how ample regions the Chriſtians

haue

haue loſte, in what bondage they lyue, and whereunto that baſe and vyle nacyon the Turckes haue increaſed, thꝛough oure ſynnes. Upon the conſyderacion wherof they and all other maye be ſturred to call vpon our heauenlye father, that he wyll ſende hys lyuynge ſpirite amonge vs, to wooꝛke true faythe and repentaunce in al mennes heartes to rayſe vp true pꝛeachers of ꝑ kyngdome of Chꝛiſt, to confonnde Antichꝛiſt with all his heretiquall and damnable ſectes, and to delyuer his people from miſerable bondage.

Amen.

The estate of the courte of ỹ great Turcke. The ordre of hys armye, & of his yerely reuenues.

Item a breife rehersal of al conquestes and victories that the Turckes haue had, from the first of that stocke, to this Solyman ỹ great Turcke that now reigneth.

Translated out of ffrench into Englyshe.

1542.

Ricardus Grafton excudebat.

Cum priuilegio, ad imprimendum solum.

YOu haue often requyred, & yet requyre that I wolde wryte to you ỹ estate of the court of the greate Turke, whych thynge you knowe as well or better than I: For I am certayne, that you haue sene and red all that both the auncient authours and also menne of our tyme haue wryten therof, whyche haue so largely entreated of this matter, that it maye seme arrogauncie and presumpcion for me, once to open my mouth after theym. Neuertheles, the frendshyp whyche hath beene betwene vs from oure chyldhode well deserueth, that I shulde accomplyshe youre pleasure, and satysfye youre request, not onelye in this thig, but also ī al other, which

What thyng moueth the author hereof to wryte thys treatyse.

shal lye in my power to dooe.

Where the Turke kepeth hys resydence

Wherefore, ye shal fyrste vnderstand, that the greate Turcke kepeth hys ordynarie resydence in Constantynople, whyche the Turkes cal *Stamboll*. And he hathe hys house called *Saray*, sytuated vpon the See coast of Asya, ouer a gaynste the castelles called *Scutary* Where in tymes paste stoode the cytye of Calcedõ. And there is but a lytle passage by the see, from the one to the other, whyche strayghte of auncyente tyme was called *Bosphorus* of *Thrace*, nowe named the strayghte of Constantynople.

The name & sytuacyon of ỳ Turkes palayce.

Bosphorus, a strepghte of Thrace.

In the forsayde *Saray*, (whych is the palayce royal, of great cyrcuite and compasse) ther are many chambers rychely appareled, and pryncypally that whych is apoynted for the greate Turckes owne persõne. In which he is serued w̃

The descripcyon of Saraye ỳ palayce royall.

By whom the Turke is serued in his chãber.

vi.

vi.yonge spryngaldes. Of whych two of theym kepe the watche all the nyght, one at the beddes head another at the feete, eache of them holdynge. ii. torches burnynge in theyr handes.

Howe. ii. yōge mē watch the Turke nyght lye.

These spr̄igaldes euery mornyng make hī redy, & put in the pockets of his roobe, called *Castan*, in ỹ one .xx. ducates of golde, in ỹ other a M. *aspres*, whyche be lytle poynted peaces of syluer mooze square than rounde: of whyche .l. make a ducate. And they haue nothynge grauen in theim but onely letters neyther yet theyr ducates whyche they call *Altum* & *Altumler*. For they vse no armes nor crounes, though oure peynters attrybute to theym tharmes of Cōstātinople. Which are a crosse of golde in a red felde of gueulles, w̄. iiii. yrons such as we stryke fyre wythall out of a tin

The monye ỹ is put daylye in the Turkes pockettes.

Fyfty Aspres make a ducate And a ducate is worth. v.s. sterlynge so ỹ euery. x Aspres maketh .xii.d. sterlynge.

a. iiii der

der bore, but they are not yrones, but foure greke, B. that sygnyfye *Basileus Basileon, Basileuon Basileeis*, that is to saye: kynge of kynges, raygnynge ouer kynges. The forsayd monye is to be employed on small tryfelynge pleasures of the sayde greate Turcke. And yf it chaunce that he spēdeth them not that day they remayne to them, whiche dyd put them in ẏ pockettes. For they that apartel hym, put in other the nexte day. These. vi. spryngaldes wayte vpon hym, whether soeuer he goeth, but he chaungeth theym as ofte as hym lysteth: and going forth wyth hym, euerye one hathe hys offyce. One is *Odabassi*, that is chefe master of the chamber. The seconde *Cheocadar*, bearer of the robe. The. iii. *Silichter*, bearer of hys bowe and arowes. The. iiii. *Sarapter*, bearer of the potte or vessell to drincke

The sygnyfycacyon of the superscrypcyon of the Turkes coyne.

Howe euerye daye ẏ Turke hath so much monye newly put into hys pocket or purse, and to whō the monye remaineth yf he spende it not.

The offyce of ẏ. vi. spryngaldes.

dryncke water in, for ỹ sayd great Turcke drinketh no wine. The. v. *Chinctar*, which caryeth hys shooes because the custome of ỹ Turckes is to put of theyr shoes whan they go into theyr houses. Which houses for the same purpose haue the flowerths couered wyth thrõmed carpettes, as it were matted: and some bemade w̃ payinted tysshes or bentes, accordynge to the haby lytye of euery housholder. The office of the. vi. called *Chemligi*, and he beareth stoles or chayers for ỹ sayde greate Turke to sytte in.

The Turcke alwayes dryncketh water

The custome of the Turkes is to putte of theyre shooes when they go into theyr houses.

The trimmig of theyr flourthes.

In the sayde *Saray*, ỹ Turke holdeth his court, which they cal *Capy* ỹ is to say: ỹ port or gate in whych be the offycers herafter folowinge

And for the better vnderstãdig howe they be entretained, & payed you shal knowe, ỹ in the state of ỹ great Turke ther ar. ii. maners of pay=

The Turcke vseth two maner of paymẽtes.

paymẽts or wages. One is called *Olopha* which are sure & redy paimẽtes, after our maner of paying by ỹ hãdes of treasurers The other is called *Timar* which is as it were an assignacõ of landes, heritages, & possessiõs or reuenues, dismes, & p fettes in forme of pẽsiõ. And they which enioy these kynd of pẽsions are called *Timariotes* ỹ other *Olophagi* And ther are many offycers which haue both paimẽtes, as I wil shew herafter by name, & I wil begin at the entraunce of the courte

The fyrst payment.

The seconde payment.

Fyrst in ỹ gate of ỹ sayde *Saray*, there are. iii. *Capigibassi*, ỹ is to saye captaynes of ỹ porters. Of whych one hath an. C. *aspres*, a daye. And there are vnder thẽ. ii. C. & l. *Capigis* or porters, which haue vii. or. viii. *aspres* a day. Of the captaynes, one is alwaye at the gate, with lx. porters, & they chaũge frõ day to day

Thre captaynes of the porters that hath eche of theym x.s. sterlynge a daye.

Twohundred and fyftye vnderporters ỹ haue euerye one of theym viii. pẽce or. ix. pence a daye. &

More

Moreouer, there is a captaine of the gate called *Capagas*, whyche is a gelded man, and he hath euerye daye thre score *aspres*.

An other captayn: of the gate ꝑ hath. vi s. sterlynge a daye.

One called *Saraydarbassi* a gelded man also, which is the captaine of the Palayce in the absence of the great Turcke, hath. l. *aspres* a daye These. ii. haue. xii. gelded men vnder theim. Of whome, ꝑ one part hathe ten, and the other fyftene *aspres* a daye.

The captaine of the palayce hath. v. s. the daye sterlyng.

In thys place of *Saray*, there are brought vp about. v. hundred young springaldes, from. viii. yeres of age to twentye, whyche the great Turcke causeth to be enstructed as wel in learnyng as in feates of armes. Chiefely, he procureth theim to be taught to wryte & reade, and to knowe theyr lawe, to ryde, to shoote, and to learne other exercyses of warre, and of scyen-

Howe the Turcke in hys palayce bryngeth vp. fyue, C yong mẽne in learnynge

The teachers of ꝑ yong mẽ

The teachers of the ponge menne.

cis, accoꝛding as they ben founde apt & mete. They which are apoi-nted to teache theym, ben olde doc-tours in theyꝛ law called *Taliſmans*. And the foꝛeſayd ſpꝛingaldes ben newe apparelled twyſe a yere, at theyꝛ two ſolempne feaſtes oꝛ Eaſ-ters, whyche they cal *Bayram*, halfe of ſylke, and halfe of wollen cloth.

How theſe ponge menne haue .ii. lyue-reys a yere.

And they go not oute of the *Saray*, vntyll the great Turke ſeeth that they be in age to do ſeruice, and to haue offyces. Then he maketh thē hys *Spagoglans* oꝛ *Selichtars*, oꝛ ſet-teth them in ſome other ſtate oꝛ de-gree, accoꝛdyng as he fyndeth thē ſuffyciēt, oꝛ as he fauoureth them.

What time ỹ ponge men go foꝛth of the Saray.

The deuiſion and captayns of the ponge menne.

They are deuyded in the ſayde *Saray* by ten and ten, and ouer euery ten a gelded man is capitayne.

The lodgyng of the ponge menne.

They lye all in one hall ſeperated one frome an other, and be wꝛap-ped euery one in a *Sclauine*, whyche

is a thrõmed carpet, and dare not come one to a nother. In the mydes of the sayde halle lye the gelded men, in whych halle there are great lampes burning all ỹ night

The lodgyng of the gelded menne.

In the sayde *Saray* is a fayre & large garden, kepte and trymmed by .xl. or .l. gardeners called *Bastangis*, & they haue a capitayne *Bostangibasi*, which hath .l. *Aspres* a daye.

The garden perteyning to Saray.

The captcine of the gardeners.

The *Bostangis* or gardeners haue some .iii. some foure or fyue *Aspres* accordyng to theyr qualitycs. And they haue a lyuerey ones a yere of blewe clothe or watchettes. They are *Iannisserots* whyche is a diminutife of *Iannissaire*: For when they go oute of the garden, they are made *Iannissaires*. In ỹ sayde garden they ben deuided by ten and ten, and ouer euery ten there is an hedde called *Adabassi*. Moreouer, there is a lyeuetenaunt of *Bostangibassi*, that they

The gardyners lyuerey.

Iannissairers ben suche pages as appereth hereafter in this boke.

The deuisyõ of the gardyners & theyr captcynes.

they cal *Protogero*, which is a greke name, and in theyr language *Che-cava*, and he hath.xx. *aspres* a daye.

The Liuetenaunt hath.ii. s. sterlynge a daye.

Nere to the saide garden vpon the see, are two foystes or barges, in whiche the gardeners carye the greate Turcke for his pastyme at his pleasure into *Asia*, vnto the castelles, *Scutari*, or whether it shall please hym.

The barges that attende vpon ỹ great Turke.

Further, there are in the sayde *Saray* an.C. *Iannisserotes*, appoynted to beare fyre wode, whiche they carye in charettes, and theyr wages is.iii.or.iiii. *aspres* a daye.

There is an hundred Iannisserotes appoynted to carye woode.

There are also.x. *Iannisserotes* or base *Iannissaires* called *Sacca*, whiche bring water vpō horses in goates skinnes, lyke as they cary wine in the moūtaynes of *Auuergne* or *Limosin*, or as ỹ bouge men dooe in Lōdon, & they haue semblable wages.

There are ten Iannisserotes that cary water.

The maner of theyr caryeng of water.

In the kytchyn of ỹ *Saray*, there is one

s one called *asbassi* head of the coo= The Mayster cooke.
kes, whyche hath. xl. *aspres* a daye, and vnder hym there are. l. cookes whych haue euery one. vi. or. viii. *aspres* a daye.

There is also a clercke of ỹ ke The Clerke of ỹ kytchyn.
chyne named *Mutpachemin*, whyche hathe. xl. *aspres* a daye, and vnder hym a clercke, that hathe. xx. *aspres* a daye. The vnder clerke.

The Sewer called *Casnegir=* The Sewer.
bassi, whiche hath the charge of the meates, and serueth dyshes before the great Turke hath. lxxx. *aspres* a day, and vnder hym are an. C. cal= The offyce of the Sewar.
led *Casneger*, which serue in sembla
ble offyce, and haue some for ye, & The Sewer hathe vnder hym an hun=
some. lx. *aspres* a daye. dred.

Moreouer, there belongeth to
the sayd *Saray* a stable with. ii. hun The stable with the nom
dred horses, & an hundreth men to ber of horse menne.
kepe them, whiche haue some syxe
some. vii. *aspres* a daye.

There

Note that euery officer is not recyted nor yet all the chyefe & principyall that is in ꝑ Turcke his courte.

There are other small offycers perteining to the Turckes courte but it shalbe suffycient to haue named parte of the principyall. And nowe I wyl speake of them whych be without the sayde house, & first of his garde.

The Turckes garde.

In the garde of the great Turcke there are .xii. M, *Ianissaires*, whyche they call *Iannissarlar* (& *Iannissar* one *Iannissayre*) all slaues of the greate Turcke, & chrystien mens chyldren as I wyll shewe hereafter. I haue lerned of some of them ꝑ we & they wryte this word *Iamogla* false, and ꝑ it cõmeth of *Cham*, whych they pronoũce *Tcham*, & signifieth a lord or Prynce, & *yester* signifyeth a slaue, not suche slaues as they bye & sell for they are called *Coul*, and *Coullar* but such as are apoynted to watte vpon ꝑ kyng. The sayde *Iannissaire* gooe a fote, vnder a capitayne called

These Iannissaerlars are chrysten mennes chyldrenne.

The interpretacyon of Cham and yeser.

led *Iannissaraga* or simply *aga*, which signifieth a staffe, Which captain hath a. M. *aspres* a daie, ꝛ. vi. M ducates yerely of *Timar* ẏ is of pensiō by reuenues. And he is of so great autorite, ẏ oft he marieth ẏ doughters or sisters of the great Turke. Under him there is a *Checaya* or *Protogero*, which hath. ii. C. *aspres* a daie and a clerke called *Iānissariazigi* ẏ is to saie clerke of the *Iannissayres*.

The Iannissaires wayte vpon the Turcke a foote.

The captei ne of these men.

The autoryte of this capteyne.

The greate capteyne hath vnder him an other.

The clerke of the Iannissaries.

The saide *Iannissaires* haue some eyghte *Aspres* a daye more or lesse, and they bene deuyded by ten and ten. Ouer euerye ten there is an heade called *Odabassi*, that is to saie chamberlayne, or heade of the lodginges.

Wages of ẏ Iannissaries.

The deuision and capteines of the Iannissaries.

And ouer euery. C. a *Centeiner* or capitayne of an hundred, whyche they call *Boluchassi* that sygnifyeth head of a bande of men. The capitayne ouer ten hathe. xl. *aspres*, and the

The capteine ouer ten.

the captayne ouer an. C. hath. lx. a day. These captaines doo alwayes ryde. And the sayde *Ianniſſaires* are apparelled twyse a yere with a lyuerye of course blewe cloth. They whiche be maryed, contynue wyth theyre wyues: they are lodged in certayne houses appoynted vnto theim, in the countrees and quarters of Constantynople, and lyue viii. x. xii. or moze of them together. They whiche are of lower estate haue lesse wages, serue the other haue larger stypendes for the recompense of that, that they be not able to beare the expenses and charges by equall porcyons with ỹ other.

The lyueries of the Iannisſaryes.

Note ỹ these men are not alwayes resydent in the Turcke hys courte.

The liuynge of ỹ Iannysſaryes.

When the sayde *Ianniſſaires* are become olde, and be no lenger fyt to serue inỹ garde of the Turcke they are sent as men nigh deathes dooze, in to certayne places and castels: and they ben called *aſſarer*.

How the Iannissarys are vsed whē they be aged.

And

And the capitaines ouer tens and ouer hundzedes beinge aged: are made kepars and capitaines of ỹ sayde places, hauing of the pensyon *Timar*, as much as theyz wages came to, that they had befoze.

How the captaynes are vsed.

Amonge ỹ saide *Ianniſſaires* a.C.xl. ben chosẽ named *Solachlar*, whych the Grekes cal *Solachi*, & they lykewyse gooe a fote about ỹ persoñe of the great Turcke, and some of thẽ haue.xb. some.xx. *aſpres* a daye. And theyz.ii. captaines named *Solachbaſſi* haue eche.xxx. *aſpres* a daye and they obey to the *Aga* capitaine of the *Ianniſſaires*. *Solach* sygnifyeth lyftehanded, and it is sayde ỹ they beare theyz weapons in theyz lyfthandes.

Howe an hundzed.l. of the sayde Iannisſaryes gooe a fote aboute ỹ persoñe of ỹ sayde Turke

The Solachtars.

The.ii captaynes of the Solachtars.

In the garde of the saide great Turcke are thze. M. menne called *Spachoglan* whych haue a capitayne called *Aga* of great estimacyõ and

The signifycacyon of Solache.

In the Turckes garde is iii. M Spachoglās, ouer whome is a greate capiteine called Aga, that ride on the ryght hande of the great Turcke

autozytie, and vnder hym a lieuetenaũt called *Checaia* with a clerke. The capitaine hath fyue hundzed *aspres*, the lieuetenauntan hundzed the clerke. xxx, and the sayde *Spachoglans* thyztye oz foztye a daye, and they serue wyth foure oz fyue hozses, ridinge on the ryght hande of the greate Turcke.

Other thze thousande *Selichtars* with theyz capitayne *Aga* lieue tenaunte, and clerke, haue as manye hozses, and asmuch wages as the *Solaches*, and they ryde on the lyfte hande of the Turcke.

Another compaignie which ryde on ye left hande of the Turcke.

All the whyche *Spachoglans*, and *Selichtars*, had theyz fyndynge and bzynging vp in the palayce of the Greate Turcke, as I haue sayde befoze.

Furthermoze, there are. lxxx. *Mutaseracha*, whyche beare speares befoze the greate Turcke. Amonge whome

whome: he that hathe moste wages hath fourescore *aspres* a daye, the other lesse, and they also were broughte vp in the *Saraye*, as is aboue sayde.

The spearemenne that wayte on the Turcke.

This is the moste certeine and surest strengthe that the Turcke hathe, whyche are twelue thousande footemen, and aboute fyue and twentye thousande horsemenne.

The nōbre of the Turcke his garde is. xxviii. M. footemen and horsemen.

There is also a capteine of hunters, and fauconers, named *Sechmenbassi*, whyche is as it were the chyefe hunter, and he hath an hundred *aspres* a daye, and vnder hym there is a greate nomber of *Iannissaires*.

The capteine of hunters & fauconers.

There is further a *Sagarzibassi*, that is a mayster of the houndes, whyche hathe fyftye *aspres* a daye, and vnder hym there bene manye *Iannissaires*.

The Maister of the houndes.

Two hedde faulkeners.

Also.ii. chiefe faulconers called *Zaniligibassi*, whych haue eche an. C. *aspres* a daye. And they haue. xxv. lieuetenauntes with two hundred faulconers called *Zaniligilars*, of the whiche a hundred haue ten *aspres* a daye, the other haue pensyon of *Timar*, and they ben exempted frome subsydyes.

The Turcke hath forty lackeys.

Further, ỹ Turcke hath about xl. lacqueyes, and runners a fote, called *Peyche*, and they ben euer aboute hym to dooe hys messages: bothe in peace & warre, besyde the postes, whyche they haue appoynted in certayne places as we haue whome they calle *Vlach*.

The Turkes interpreter.

He hath also an interpreter called *Dragoman*, to speake to straungers, which hath so much autorytie and credyte, as he hath wytte, and knoweth howe to behaue himselfe beste for hys owne aduauntage

tage. And he hath .v. hundred ducates a yere, and asmuche more of the pensiõ *Timar* beside his auayles, and gyftes of embassadoures and straungers.

The exspences of the interpreter.

The aforenamed officers are all of hys courte, but in warre he hath other: whyche in lyke maner are ordinarye, (as the chyefe chrystien princes haue). Namely *Aspa gar* capitaynes of *Aspis*, which are extraordynarie fotemen.

The officers of the Turche that are extraordynarie.

Two capytaynes of *Caripoglan* which are extraordinaire horsemẽ and the sayde Capitaynes haue. lxxx. *aspres* a daye, theyre lyeuetenauntes thyrty, theyr clerkes twẽtye, and the sayde *Caripoglans* haue some twelue, some syxtene *aspres* a daye.

The officers ordinarie and extraordinarye.

One called *Olophagabassi*, capytayne of the *Olophages* hath .ii. hundred and twentye *aspres* a daye, his

tenauntes, clerke, and *Olaphages*, lyke estate as the afore sayde, and they ben ordynarie horsemen.

The interpretacyō of Topgibassi.

He hath a capitayne of artillary called *Topgibassi*. For *Top* signifyeth in theyr language a gōne, and *Tophec* an hacbulhe. And the sayde *Topgibassi* hathe thre score *Aspres* a daye, wyth the lieuetenaunte, and clerke whyche haue eche fyue and twenty *aspres* a daye, and there ben two thousand Gonners called *Toragilars*, whyche haue some seuen, some eyght *aspres* a daye, and gooe a foote.

The Turche hath ii.M. gonners.

The *Arabagibassi*, that is a capitayne of the charettes (for *Araba* signifyeth a charette,) hathe forty *Aspres* a daye. The *Checaia*, or lieuetenaunt, and the clerke haue twentye *Aspres* a daye, and the thre thousande charrette menne haue euerye one, foure or syxe *Aspres*

The capteine of the charettes.

pres a daye.

There are two masters of the horse called *Bracarbassi*, a great and a lesse, the greate hathe fyue hundred *aspres* a daye, and ỹ lesse hath two hundred: with lieutenauntes and clerkes.

Two masters of the horse.

And these haue rule ouer the horse kepers, mule kepers, sadellers, spurryars, and ouer theym which conducte the camelles, and horses, and they haue vnder theyr charge foure thousand chosen horses that alwayes are in readines.

There is a *Chambassi* (capitaine of *Chiaus*,) which are as it were hushers) & the saide *Chambassi*, is as it were master of ỹ household. Which hath so great autorite, ỹ yf he goo to any of ỹ great Turckes subiectes, of what estate, qualytie, or condicyon so euer he be (hygh or lowe, great or small) and whersoeuer he

The authorite of the master of the Turckes household.

be, thoughe it were to one *Bacha*, or to one *Beglerbey*, and he saye that he is sent to haue his heade to carye it to the greate Turcke, he is obeied though it were in ỹ playne felde without shewynge anye further commissyon or commaundemente.

The keper of the Turkes palayce and the officers to hym belongynge.

There is a *Mechterbassi*, whyche hath charge of tentes, pauylyons, hangynges, & of the greate Turckes lodgynge. Whyche he setteth vp, trymmeth, and prepareth whē he is abroade. And he hath .xl. *aspres* a daye, and hys lieuetenaunt fyue and twenty. And .ix. *Mechters*, whych ben vnder hym, haue euerye one fyue *aspres* a daye.

The captaine of the trompettes.

There is an other *Mechterbassi*, capitayne of the trompettes, cornettes and waytes, tabrettes, and other instrumētes of warre, which hath .xxx. *aspres* a daye.

And

And hys leuetenaunte and clarke haue.xii.a day. And vndze hym be aboute.xii.hundzed *Meghters*, partly on hozse, & partly a foote, which haue lyke wages as the afozsayd

There is an *Imralem Aga*, whiche beareth the greate Turckes banner, where there hangeth an hozse tayle, foz the remembzaunce af Alexander ꝑ great, as I haue harde of theym, whyche dyd beare it vpon his helmet, and in hys cressel. And so haue also the aunctent captaynes doone as Uergile sayth of Eeneas *Christaq; insignis equina*, that is to saye: notable wyth a creste of hozse heare. And the sayde *Imralem*, hath.ti.hundzed *aspres* a daye, and is captayne of all the *Mechters*.

The bearer of the Turckes baner.

The stypende of the stādard bearer

There is an *Arpaemyn*, whyche hath charge of haye, chaffe, barly, otes, poulse and other pzouysions foz hozses, both in peace and warre

The fozenger

And

And he hathe.lx. *aspres* a daye, hys lyuetenaunte.xxx. and hys clarke xx. vnder the same there bē. xx.mē whych haue.viii.oz.x. *aspres* a daye One called *Saremyn* deputed to pre pare & make clene the wayes both in peace & in warre, hath.l. *Aspres* a day. And vnder hi there are.iiii.C menne which haue.iiii.oz.v. *Aspres* a daye.

A chaunger, wyth hys com pany vnder hi

☞ The treasurers and theyr offyces.

NOwe it shalbe conuenyent to speke of the Treasurers & theyr offyces. And after ỹ we will speake of hys counsellers, and of the gouernaunce and con=ueyghaunce of hys affayres.

The names of the Turc= kes treasure

Fyrste you must vnderstande, that the Turcke calleth hys trea= sure *Casnas*, and hys impositions, subsydies, toulles, tributes, and o ther reuenues *Caraz*.

The

The fyrste officer of his courte ouer the sayde treasures is *Casnadarbassi* treasurer of the mony lying in the palayce of Sarai, being as treasurer ordained of the spare mony. And he is a gelded man, & here mayneth in the sayd *Saray* hauyng for hys wages. lx. *aspres* by daye.

The treasurer of the palayce of Saray.

Ther are. ii. *Defterder*, that is ge general receauers. One of theym hauynge the charge of the monye that commeth of the countryes aboute the ryuer *Dunce*, or *Danube*, as *Seruie*, *Bulgarie*, *Bosne*, *Walachie*, and other, wyth the countryes of Asya, Syria, and Aegypte. And he hath of the pēsyon *Tymar*, x. M. ducates a yere, besydes hys aduauntages & profytes whych are verye great

The treasurer of the profytes of the cōtrye a longeste the ryuer.

The seconde receaueth the treasures of all Grece, whych whā the Turke goeth to warre, abideth in Constantinople as hys leuetenaū te.

The treasurer of Grece

Thys manne hathe.v. thousande ducates of the pensyon *Tymar*, and other greate profites.

The authorite of the treasorers and sy pende of their clarkes,

Theyre offycees are of greate authorite. And they haue vnder theym.l. clarkes to wryte, and to kepe acompte of the sayde treasures, which haue eche of theym.xxx or.xl. *Aspres* a daye.

Two ouer seers of the clarkes.

Two *Rosumanegis*, that is chiefe heades of̄ sayde clarkes haue.xl. *Aspres* a day. And there are manye other receauers and collectors for the receyte of the sayde treasures.

Two wayers of mony.

There are.ii. *Vesnadars* whych be appoynted to waye ducattes and *Aspres*, & haue eche.xx. *Aspres* a day.

Syxe tryers of mony

Syxe *Seraffiers* as it were bāquyers are ordayned to iudge and deserne golde, syluer, and other moneye, whyche haue semblable wages and state, as the aforesayde.

Two forayn *Casnadarbassi* where of

of one is of *Grecia*, another of *Asia*, whyche are the byngers in of the mony, & eche of them hath .l. *Aspres*, a daye. And vnder euerye of them ther are .x. *Casnadars*, that haue eche of theym .x. *Aspres* a daye.

The colecters and byngers in of ỹ mony.

Two *Defteremyn*, one of Gzeke land, another of Asya: haue the office of gatherynge the pensyon *Timar*, and geue accompte of the *Tymariotes*, eche hath .l. *Aspres* a daye, and .x. clarkes haue .xb. a daye

Collecters of the pencyon

They haue shewed vnto me that the ozdynarye reuenues of the Turcke doth amount to the some of .xb. Millions of ducates, which maketh .xxbii. hnndzed .l. thousãd pounde, sterlynge.

The yearly reuenues of the Turcke doth amounte to xxbii. C. thousãd, and .l. M pound ster.

Nowe herafter, we wyl speake of hys counsayle and gouernaũce of the countryes, whyche are subiecte vnto hym, & of the ozdze that he kepeth.

The

The great Turcke hath none other counsaylers but ỹ .iiii. *Bacha* whyche they call *Visirbacha*, that is to saye: a counsayloure *Bacha*, and *Bach* in theyr language, sygnyfyeth captayne or head, by the which they maye be interpreted captaynes or rulers. Manye times there are of theym but three, as it chaũced lately. That was *Aias Bacha*, borne in *Cimera*, aboute the yle of *Corphou*, in the olde tyme called *Corcyra*, *Cassin*, *Bacha* of *Croace*: and *Ibraim Bacha*, of *Parga Albanois*, whych the Turcke put to death, all these. iii. beeinge the sonnes of Chrystyenmenne.

The chiefe rulers vnder the Turcke

And thys aforesayde *Ibraym*, because he was brought vp in ỹ Sarray wyth the great Turcke, came to sooe greate creadence and authorite, that he commaunded and ordered al thynges absolutely, the greate

great Turcke medlynge nothing therewyth. And hys father was a chrystian in *Constantinople*, an vnryghteous lytabe felow, a tauerne haunter, a dronkarde, and one that wolde lye by the streates lyke a best. Frome whych naughtye lyfe *Ibraim* coulde neuer reuoke hym: nyether cause hym to put on any honest apparel notwythstandynge that he labou-red therein dylygently.

Of late the great Turcke hath made another *Bacha*, whych is cal-led *Ayredenbey* whom we cal *Barba-rousse* And I haue heard but a lytle whyle sẽce, ẏ the Turke hath made hym another counseller named *Me-hemeth Bacha*, of these. iii. or. iiii. *Ba-ches* some haue xviiii. thousand du cates a yere out of ẏ pension *Timar* (as *Ibraim Bacha* had) & other xvi. or xviii. M, besyd other dayly profy-tes & aduauntages whych amoũt to

The peneyon of the rulers

to twyse as much as theyr former pensiõ, & there are of thẽ that hath vi. thousande ordinarie men foũd of theyr wages. And all they kepe houshoides with theyr wiues and seruaũtes like as ỳ great Turcke doth.

Other counsellours ỳ hath bene in Turkye

Wherefore in tyme paste there were other counsellers, as *Perybacha*, whyche gouerned the greate Turcke in hys youthe, *Farethbacha*, whyche was the lyuetenaunte of Surye or Syrie: and *Achimath Bacha*, gouernoure of Cayre and of Aegypte, whych wyllyng to make hymselfe a souldayne was slayne by the Turckes that were wyth hym.

The gouernoure of the Turcke in his youthe.

These *Bachaz* go into the chamber of the sayde greate Turcke, & consulte and dyspose all thynges concernynge the estate and gouernaunce of hys affayres

The chiefe counselers of ỳ great Turcke

Next

Nexte vnto these is the *Mofey* whych is as it were theyr byshop, declarer & expouner of theyr lawe & medleth wyth none other thyng

Two *Cadiz Leskier Talismās* are two doctours in theyr law, to se iustyce executed, and they are as it were presydentes, one of Grece, and the other of Asya. These men ordynarely folowe the Turckes courte: and for honoure go before the *Viserbaches*, thoughe they haue not so greate authorytye.

They bothe institute and putte downe (yf it seme good,) and yf the case so requyre the *Cadiz*, which are the iudges of the prouynces. And eche of the sayde *Cadiz leskier*, hath. vii. thousand ducates a yere of the pensyon *Timar*, & ii. or. iii. hundred seruauntes, & .x. clarkes payed by the sayde Turcke. Two presydentes.

Moreouer, there is a *Massangi-*

The chaunce loure.

bassi as it were chaũceloure, which sygnyfyeth the letters wyth the greate Turkes seale, whose office also, is of great authozyte and re= reputacyon, hys place is nexte the *Beglerbey*, and he hathe. viii. thou= sande ducates of the pensyon *Ty= mar* a yeare, and moze other pzok= fettes, and he is accompanyed wb a great number of hozses and ser= uauntes.

The clarke of the hamper

The *Baretemyn*, whych destrybu teh letters and commaundemen= tes hathe .xl. *Aspres* a daye, and he hath vnder hym .x. clarkes, & two *Protogeros*.

But fozasmuch, as I haue spo ken befoze of the *Iannissaires* affyz= myng them to be the chefe strẽgth of the Turcke, ere I go anye fur ther I wyll shewe you what peo= ple they be, and from whence they come.

In

In Constantynople there is a captayne of *Ianoglans* or *Azamoglans* in which are the chyldren of trybute. And somesaye that *Iamoglans* sygnyfye innocente, symple, and ignoraunte folkes or learners. But other say that it shulde be pronounced *Chamoglan* that is the kynges pages. And they maye be in nomber. v. or. vi. thousand. Theyr captayne hath. lx *Aspres*, a daye.

And it is to be noted, that euery fourthe yeare the greate Turcke sendeth into the countryes of Grece, and of *Anatolie*: (that is the Easte Asya the lesse) tooe take vp Chrystyanne mennes male chyldren, whyche are subiecte to thys kynde of debte and daunger, how be it, all are notte in suche bondage.

But often tymes, ỹ he may receaue of thē more largely, he chargeth

the sayde Chrystyans wyth suche greate and impoztable subsydyes that they whyche be not subiecte to thys trybute of chyldzen, because they be not able to paie the sayd subsydyes: are cõstreyned to geue theyze chyldzen. Soone that some tyme he hathe. x. thousande chyldzen and moze.

The Turcke hathe somtyme. x. thousãd chrystyan mẽnes chyldzen.

Of whiche he choseth the goodlyest to be in his Saray, The remnaunte he causeth to be dystrybuted to labourers and shepherdes about Burcia and *Taramania*, wher they are taught to tyll the ground and to keepe cattell, oz to do some other husbandzy oz seruyce to accustome and harden theym to paynes, and to learne the Turckysche language.

The Turcke putteth chrysten mens chyldzẽ to plough

And after foure yeare, whan he hathe sente to take vp other, these are commaunded to come to Constan-

stantynople, and to be delyuered to the captayne of the *Chamoglan*, where they are brought vp and haue two lyueryes a yeare, and been enstructed in sondrye occupacions.

So afterwarde they are deuyded to the *Ianissayres* to serue them and in procesle of tyme they become *Ianissayres* theym selues, and frome *Ianissaires* to *Salachlars*, *Silechters*, and other offyces.

And as longe as they abyde in the sayd countryes of *Bursia* and *Carmania*, they spende nothynge of the greate Turckes, because they to whome they dooe seruyce dooeth fynd them meate, dryncke and raymente.

I sayde before, that in the Saraye, or where the Turcke kepeth hys resydence, there be a boute. v. hundred yonge spryngaldes. The wiues of the great Turcke.

But

But there is also another Sa ray where hys wyues and hys chyldren be.

The wyues chyldren of ꝑ greate Turke

Hys wyues are called *Sulta nes* that is queenes. And they are deuyded one frome another wyth theyr childzen. In theyr garde and seruyce there are a greate meanye of gelded menne, and aboute thre hundred ponge maydens, gouerned by the elders, whyche teache theym too sowe, and worke wyth the nedle.

The sayde maydens haue some twelue, some fyftene *Aspres* a daye. And they are apparelled twyse a yeare, at theyre two solempne feastes all wyth sylcke.

And yf it chaunce that anye of theym please the greate Turcke, he vseth that woman as hys wyfe and geueth her at euerye tyme. x. thousande *Aspres*: and seperateth her

her frome the other, augmentyng her wages and estate.

Whan the maydes be come to the age of fyue and twentye, and that it please not the greate Turto retayne theym anye longer for hys seruyce, he marryeth theym to the *Spachoglans*, and other of hys seruauntes and pages of honour accordyng to theyr qualytyes and condycyons.

And in theyre places newe are sent into the *Saray*, In whych ther are captaynes, *Capygi*, & all other offycers lyke as is in the place where he kepeth hys resydence

Aboute the towne of Pera, whyche is by Constantynople, hauynge onelye an hauen betwene theym. For Pera is as muche to saye, as beyond. There is another Saray, where there are foure hundred yonge chyldren wyth all offycers

Another place where are foure hundred. iiii. C. chyldren.

fycers as the aforsayde haue.

At *Andrinopoli*, or *Adrinopoli* there are two places, the olde and the newe.

In the olde, there are brought vp thre hundred ponge chyldren.

Another place where the children are brought vp.

In the newe whych is vppon the ryuer *Marissa* called some tyme Hebrus, are thre hundred *Iannisserotz*, and all offycers lyke as in the other.

Oute of these two *Sarayes*, and oute of that whych is at *Pera* some are euer chosen to be put into the great Saray, as they lacke, or sēd awaye the elder.

The place where the Turke hathe hys shyppes made.

On the coaste of the sayde Pera vpon the see bancke, there is a place called *Tersenal*, wher they make galeys, and shyppes.

Shyppwrygh-tes

In whyche ordynarelye two hundred Maysters worcke and haue euery one. x. *Aspres* a day.

And

And there bene fyftye ouerseers, which haue when they worke xii. *aspres* a daye, and when they soiorne, they haue but syxe. Also the chyefe clerke, whyche hathe ten other clerkes vnder hym, hath. xxv. *aspres* a daye, and the other ten. And to the seruyce of the sayde *Tersenal*, there belongeth a great nombre of handye worckemen, whiche haue. iiii. *aspres* a daye.

They haue asmuche woode to make shyppes as they desyre, and that very good, but they haue not the connyng to make theim to the purpose, specyally gallyes. For they make them nothyng so good nor so lyghte, as the chrysten men dooe, but boisterouse, heuy and euil to gouerne. Notwithstanding that they haue some christian masters, and geue them asmuch wages, as they wyll requyre.

The Turckes haue no cunnynge in making shippes.

The christian men helpe the Turckes to make theyr shpppes.

The admyrall

Ouer the sayde *Tersenal*, and al the offyces thereof, there is a gene rall capiteyne called the *Beglerbey* of the see. whiche hath also charge of the armie on the see at theyr go ing forth. And the custome was, that euer ỹ capiteyne of Callipole what so euer he were, shulde be the generall capitayne or admirall.

But a lyteil tyme sythens the Turcke cõmitteth the charge ther of to Barbarouse. Whyche hath for this offyce, out of the pensyon *Timar*. xiiii. M. ducates a yere, as sygned out of the Iles of *Mechelni* *Rhodes*, and *Nigrepont*, whereoute he gayneth and exacteth thre tymes asmuche.

The Barba rouse is the Turckes ad myrall.

Before that the *Barbarouse* toke vpon hym this charge, the Turc kes knewe lytle or nothynge tou chyng the scyence and knowledge of the see, excepte a fewe out run ners

ners. And yet to thys daye, when they wyll addreſſe an armye of the ſee, they goo into the mountaynes of *Crece*, & *Natolie*, to take vp herdmen whyche they put in gallies to rowe or to ſerue in other veſſelles, to whyche purpoſe they ben ſo vnapte, that they can ſcarcely ſtande on their fete, ſo farre of it is ỹ they can rowe or dooe ſeruyce. Whyche cauſeth that the Turckes neuer dyd enie notable acte vpon the ſee Neuertheleſſe, the ſaide *Barbarouſſe* hath ſomwhat amended them.

I haue ſpoken ſufficyently of Conſtantinople, and of the courte of the greate Turcke, & yf I haue not ſhewed euery thing accordingly, it is no meruayle. For it requyreth a better witte then mine is, to ſearche out ſo greate a matter.

Hereafter I wyl declare how ỹ greate Turcke doth gouerne hys countryes

and the order appoynted vnto his souldyars, asmuche as I my selfe coulde enquyre, and knowe.

Beg'erbey what it is.

In euery prouince, there is a gouerner ỹ they call *Beglerbey*, that is to saye a lorde of lordes.

The fyrste is, the *Beglerbey* of Grece, vnder whome ben all the countrees, whych ỹ great Turcke hath in *Europa*. And he is aboue all other, and hath. xvi. thousande ducates a yere of the pensyon *Timar*, but he exacteth thryse asmuche. Vnder hym there is a *Defterderler*, that is to saye, a treasurer. Which hath. iii. thousand ducates for his yerlye wages, to whome there ben subiect an hundred clerkes which kepe the comptes and registers of the pensyon *Tymar*, and of the *Tymariotes*. Under the charge of the saide *Beglerbey*, there are. xxx. *Sangiaclars*, capitaynes of the souldyars,

The stipende or pencyon of the Beglerbey of Grece.

whiche

whiche are deuyded by bannyers, called in theyr tongue *Sangiac*.

Which *Sangiacs* haue. viii. ten, and some. xii. thousand ducates of the pensyon *Timar* a yere, and they are lodged in the principall townes of the prouince, to kepe thē in peace, and obedyence. The pensyon of the Sangyacs.

Under them are. iiii. hundred *Sobassis* or more, whyche are as it were lyeuetenauntes, abidyng in smal townes for the same purpose and they haue euerye one a thousande ducates a yere, with manye *Flambolers*, which also signifye heades and capitaynes, of. ii. iii. iiii. or fyue hundred horses, which are sent by the *Beglerbeys* or *Sangiacs*, in to sondry places as the case requyreth, to make spedy expedicyon of theyr affayres. Sobassis, what they are.

Under the sayde *Sangiacs*, there are. xxx. thousande *Spachis*, whyche

serue

serue with.iii.or.iiii. horses a pece and they haue.ii.hundred ducates a yere, and they ben all *Azamoglan*, that is to say, the pages of ỹ great Turcke.

Moreouer, in the sayde countre of Grece, there ben.xx. thousād *Tymariots* or horsemen, which haue but.xi. ducates a yere, and ben subiecte to the sayde *Sangiacz*.

Besides these, there are.lx. thousande *Akengis*, as it were aduenturers, which are horsemen without enye wages or payment, but therfore they onely be free and exempted from all subsidies. And ỹ townes ben boūd to susteine their charges, vpon theyre waye, when they goo in the seruyce of theyr prynce.

The fyrste.

In the countrees of Asia, there ben. vi. *Bsglerbeyes*. The firste is ỹ *Beglerbey* of Natolie, whiche hathe charge of the countrees of *Pontus*, *Bithynia*

Bithynia, Lidia, Phrigia, Mernia, Caria, beynge all compzehended vnder this name of Natolie. And he hath xiiii. thousande ducates a yere out of the pensyon Timar. Under hym ben xii. Sãgiacz, of which some haue iii. some. vi. thousande ducates a yere with Sobassis, and Flambolers, & xii. thousande Spachis.

The seconde is the Beglerbey of Caramanie, which compzehẽdeth Cilicia, Lizia, Lycaonia, and Pamphilia. Whyche capiteyne hath. vi. thousande ducates oute of the pensyon Tymar. And vnder hym ben seuen Sangiacz, and seuen thousande Spachis, hauynge suche wages as the former. The seconde.

The third is the Beglerbey of Amasia, and Toccat, whyche compzehendeth Cappadocia, Galatia, Paphlagonia, He hathe eyghte thousande ducates a yere, of the pensyon Tymar The thyrde.

Tymar. iiii.c. Sangiacs, and. iiii. M. Spachis, with the wages afore sayde And the Cytie Trebisonde is vnder hym.

The.iiii. The.iiii. is the Beglerbey of Anãdule or Aladule, whyche are mountaynes of Armenie, called in olde tyme mount Taurus, and nowe Cocas, on the syde of the mountaynes called Caucassus. The Beglerbey hath of the pension Tymar, x. thousande ducates a yere, and vnder hym seuen Sangiacs, and. vii. M. Spachis, hauyng wages lyke ỹ afore named.

Further, there are ordeyned in the sayde countrees. xxx. thousand horsemen seruynge withoute wages, free from subsydyes, as are ỹ Akangis of Grece.

The.v. Beglerbey, is of Mesopotamia, wherof the pryncypall cytie is Ediſſa, called in the holy scrypture: Rages, and of the frenchmen Rohaiz. The.fyfte.

Vnder

Under this gouernaũce parte of the great *Armenye* is compzehended. Foz the reste is possessed of the *Sophie*, and by ỹ *Cordins* and *Bedwins*, whiche are warrelyke people, dwellynge in mountaynes called *Tarquimans*, and in olde tyme *Medes*, ioynynge vpon *Bandras*, a towne of Assiria, which some suppose to be *Babilon*, and other *Niniue*, the heade cytie of Assiria.

Thys *Beglerbey* hathe (as the fame is). xxx. thousande ducates of the pensyon *Timar*, twelue *Sangiacs*, and .xxv. thousande *Spachis*, whiche haue moze wages and pzouisyon then the other, bicause they lie vpon the costes and bozders of the sayde *Sophie*.

The. vi. is the *Beglerbey* of Damasco, Syzia, and Jurye, whiche hathe. xxiiii. thousande ducates a yere out of the pensyon *Timar*. xii. The syxte.

Sangiacs, and twentye thousande Spachis, payde as the forenamed.

The capteine of Carie.

The Beglerbey of Carie, or of Aegypte: hathe thyrtye thousande ducates of the pensyon Tymar, syxetene Sangiacz, and twenty thousand Spachis, the sayde Sangiacz haue euerye one eyghte thousande ducates a yere, and the Spachis two hundred.

The wages of the Sangiacz.

The wages of the Spachis.

This gouernaunce extendeth vnto the redde sea, and vnto Mecha, where Mahumettes bodye lyeth.

The place where Mahumet his bodie lyeth.

It conteyneth parte of Arabie the deserte, and parte of Arabye the eyche. Howebeit, they are not holye subiected to the Turcke.

Arabie is not wholye subiecte to the Turcke.

For there are manie lordes, of whiche: some take parte wyth the Sophy, and some with ỹ Turcke, and there are some againe, whiche acknowledge neyther of theym bothe.

The

The other syde ioyning to the countree of *Assiria*, called nowe *Azemye* is vnder the *Sophy*, and is extended a longe by *Mesopotamia* vnto *Liuerous*, some tyme called *Hileri*.

The seconde strength of ẏ Turcke standeth in Spachys.

The seconde strengthe of the greate Turcke is founded in these *Spachis*, whiche force shoulde be greate, yf ẏ sayde *Spachis* were all good. And as touchynge footemen besyde the *Iannissaires*, the Turcke hath none, anye thyng worthe. For they knowe not howe to kepe anye order and it is agaynste their nature to learne.

(,',)

The tytle.

Nowe, there resteth to speake of the nature of the Turckes in general, of theyr maners and condicyons, of theyr belicke, and liuynge. Whyche thynge I wyll dooe as brickely as I canne, and after I wyll speake somwhat of the complecyon of theyre kynge, whiche nowe reygneth.

Wherof the Autour wyll intreate.

THe Turckes worshyp one onely god, whych made heuen and erth, and sente theim theyr lawe by the Prophete *Mahumet* wrytten in a booke, called *Alcoram*, that is to saye, the true lawe. The sayde *Mahumet* was in the yere of our lorde syxe hundred and. xx, in the tyme of *Heraclius* the Emperour, which succeded *Phocas* *Daugobert* reygninge in Fraunce, & the Lombardes in Italye. And as we are called Christyanes, so they ben called *Musulmans*, that is to saye saued, And they cal vs in their langage

The beleke or fayth of the Turckes.

The tyme of Mahumet was in.

gage *Caours*, specyally ỹ Grecians whiche they regarde not: because they were so easely subdued, kayntly defendynge them selues by reason of theyr secrete hatreddes, diuisyons, and discordes. But they haue the Italyans in good estimacyon, & count them valyaunt men of warre, calling them frenche men For a greate tyme they knewe no dyfference of those nacyons and tonges.

The Turckes haue the Italyans in good estimacyon.

The foundacyon of their lawe standeth vpon these wordes *Lahila ha*, *Hilaalla*, *Mahumet*, *Resulalla*, *Tangri*, *Bir*, *Beremberac*, that is to saye, God is God, was, and shalbe God, and *Mahumet* is ỹ messenger or counseller of God, there is one God onely and one true prophete. Whyche wordes yf a chrystyane pronoũce vnawares, or otherwyse in theyre countre, yf it be hearde, he shall be

The foundacyon of the Turckes lawe.

How by speakynge of certeyne wordes a christen man shalbe compelled to receyue their fayth or elles to dye.

constrayned to receaue theyr lawe or to die without fayle. In ẏ stead of Baptisme they ben circumcised as the Jewes are, howebeit, they passe not greatly of it.

Howe the Turckes are circumcized.

For theyre chyldren are often syxe or seuen yeres of age or more, before they bene circumcysed, and manie dye without circumcisyon, at the whyche they make a greate feaste and an assemble. Theyr prestes ben called *Mesen*, & theyr churches *Meschet*, in to the whyche they neuer entre, onles it be to praie vn to God, and to make theyr inclinacyons or bouinges, whiche thyng they do fyue tymes a daye.

The cause of theyr goynge to church and what they dooe there.

The times of theyr goinge to churche.

The fyrste in the mornyng, ẏ seconde at none, the thyrde aboute thre of the clocke, the fourth about syxe, the fyfte, when they gooe to bedde. And they are not bounde to gooe to churche to make theyr inclinacy=

clinacyons, but if them lyst. Only they spred vpon ỹ grounde where they are, an hãdkercher or a white lynen cloth, and bowe them selues fyue tymes, theyr faces vpwarde, hauinge theyr handes vpon theyr brestes. The sayde houres ben shewed to thẽ by theyr *Talismans*, which gooe vp vpon the toures of theyr churches, and crye out a loude the wordes before written, stoppynge theyr eares with theyr fyngers.

How they are called to churche.

The women gooe not in to the churches wyth the menne, bicause they ben not circumcised. Wherfore they ben counted vncleane. For whyche cause they saye also, that they shall not entre into Paradyse, but shall tarye at the gate with the Chrystyanes, which haue well kepte theyr lawe.

The wemen gooe not to churche with the men.

The foolysshe opinyon of ỹ Turckes.

It is a great despyte amonge them when they call one *Sunet*. that

is vncircumciled. They haue our lorde Jesus chryste in great reuerence, and they holde that he was borne of the virgyn Mary, whom they call *Murgen Ana*, Mary the mother, and Jesus chryste *yesse Berẽmber*, that is Jesus the prophete conceyued by the spiryte, & breathing of God. If any man hath blasphemed Christ, be he Turcke, Jew or Christyane, he shalbe punished in lyke maner as yf he had blasphemed *Mahumat*. The punyshement is forty strypes with a staffe, and a mercement of money.

The opinion and reuerence that the Turckes haue Jesus chryste in.

Howe they name Chryste and our lady.

The Turkes wil not suffer Christe to be blasphemed.

The punyshment due for blasphemye.

They beleue not that he dyed thorough the handes of ỹ Jewes, but ỹ it was another whyche they tooke in his steade. For they saye ỹ he was to good a man, & to greate a prophete, to suffer suche outrage of the myscheueous Jewes, which they count to be ỹ vyleste nacion of the

The Turkes beleue, ỹ chryst was not crucifyed of the Jewes.

the worlde. They so despise them, & hate them ỹ in no case they wil not eate in their cõpany, nether marry a Jewesse: howbeit, they marry often tymes chrystien womẽ, which they suffer to lyue accordynge to theyr owne law, and they haue pleasure to eate wyth the chrystyans. And moreouer, if a Jewe wyll deny his lawe, & become a Turcke, he shall neuer be receaued, oneles that he were fyrste baptysed, and made a chrystyã. Among theyr scryptures they haue oure Gospelles whyche they call *Ingel*: but they take away the passyon, sayinge: that the Jewes added it to mocke the chrystyans. They haue neyther pyctures ymages nor anye carued or grauen thynge, whyche they defende out of the lawe of Moses.

How ỹ Turckes abhorre ỹ nacyon of the Jewes

Howe ỹ Turkes haue ỹ bokes of the Euangelystes. The Turckes haue noone ymages.

And they saye the Pater noster as we, translated into the *Arabique* tongue

The Turckes saye the Pater noster as we doo.

tongue almoost woꝛde foꝛ woꝛde. They call the deuell *Seythan*, and dꝛede and abhoꝛre him as we doe.

The Turckes abhoꝛre the deuell.

Befoꝛe theyꝛ pꝛayers, and inclinacyons, they washe theyꝛ fete, handes, and faces and all theyꝛ bodye whan they be in secrete places, as ofte as they may. Also they washe theym selues after euery purgacyon of nature, in which poynt both the menne and the women kepe so great honestye, ꝑ they haue greate shame to be seene oꝛ found in that acte. And they repꝛoue the chꝛistyans foꝛ theyꝛ neglygence therein callynge them *Chunup Caour*, that is fylthye chꝛystyans.

The ceremoniall oꝛ superstycyous custom of the Turckes

The clenlines of ꝑ Turckes

They haue two lentes euery yere and they fast euery time a moneth Al the daye, they eate nothyng, al the nighte they make good cheare At theyꝛ Easters they sende salutacyõs one to another, and geue gyftes

The Turckes hath two lentes.

The maner of theyꝛ fastinge

tes wyshynge one another a good yeare, as we do the daye of the cyr cumcysyō of Chryst, or neweyeres day as we call it. And the sayd easter feaste is not euer at one tyme, but once in the somer, & another tyme in winter, or in the spring time & in harueſt, which thing chaūseth because they count not the yere after the course of ỹ sonne, but after ỹ mone, which they cal *Hay*, & haue her in great reuerēce. They salute and grete her assone as they se her fyrst, specyally in warre w̄ greate crpes & gonne shottes & sounde of trompettes. And the wemē, & childzen beare the fygure of the mone hangyng about theyr neckes, callyng it *Nalcha*, because it resēbleth an horshooe. Beſides their prestes *Meſen* & *Caliſmans* they haue *Deruis* Sophis, Dēcher Serifs, & other maners of religion, differinge in appparel & ceremonies

The Turckes geue giftes at theyr Easters as we dooe at Newyeres tyme.

The Ester of the Turckes hath no tyme.

The Turckes worshype the moone.

Wemen carp aboute theyre neckes the fygure of the moone.

What sectes are amonge ỹ Turckes

ceremonyes, as our Monkes and Freers dydde

The Turckes are superstycyous.

And ỹ Turckes are naturally superstycyous beleuers of dzemes, pzophecyes, & Diuinaciõs, whych I haue seen them vse wyth ware melted, and caste into water, and beanes wyth marckes vpon, and they haue manye other superstycyous maners

The Turckes opynyõ in pze destynacyon,

And they holde pzedestynaciõ foz a sure thynge, & that the houre of their deaths is wzytten in theyz fozeheades, whych they recken to be impossyble to auoyd. Wherfoz they entre beastlye into perelles, at the least the baser people, foz ỹ great men haue not that opinyon

The Turckes call vpon Sayntes.

And they haue Sayntes, whyche they cal vpon partycularly in certayne necessaries, and syckenesses

Of our saynctes they acknowledge none but Sayncte George whyche

which they call *Dereletz Bozatle*, that is a knyghte vpõ a whyte or gray horse.

The Turckes knowledge noone of oure fayntes but .S. George.

And I thinke they esteme him for none other cause, but that he is painted as a man of warre, whom they haue in greate honoure and reuerence. If there be anye goodnes amonge theym, it is in thys poynte onelye, that they are pytye full to the poore, and great founders of hospytalles.

The Turckes are pytyful to the poore

The maner of feadyng and lyuynge of the Turckes.

The grosse rudenes of the Turkes

AS touchynge theyr lyuynge, & eatynge they are rude and vnclean lye. They sytte on the grounde, theyr legges layed a crosse aboue a lytle round table verye lowe, couered wyth leatherlyke spanysh skynnes.

The syttinge of the Turckes.

In ritch mennes houses, they are

The maner of theyr tables.

are gylted wrought & wyth lytle floures, as we trimme our bookes in the out syde. And i other menes houses they are all playne, whych table hath hangyng about it, a linnen cloth long & narrow which serueth in the steade of napkyns to wype theyr handes. Theyr deynty meates are pasties & hacked flesh with many onyons & spyces, and euery day they eate ryce and hony for potage. They are forbydde by

The potage of ỹ Turckes

theyr lawe to drynke wyne, but they make theyr drikes of prunes hony and raysons, whych they vse that are of ryches and substaunce yee, and they drike wine tooe, whã they may get it, and become very dronckē namely the souldyers, neither counte they it any reproch to thē, but rather do it of set purpose chiefely whan they shall fyghte, or make an assaute: than yf they fynde

The Turckes maye drynke no wyne by theyr lawe, but yet oftē tymes they dooe and are dronken

Agaynste the Turckes shal fyghte, they drynke drūcken

fid no wyne they eate an herbe cal led *Afyon*, of the apothecaries *Opiū* whych maketh thē lese al thought remēbraunce & feare. They haue one custome or vse wt them, ỹ they wyl neuer put any paper (yf it haue any thyng wrytē therin) to any filthye vse or purpose no not sooe much as to wrappe gold in it, fore feare, least ỹ name of God be wryten therin wherfor: also they feare to treade vpon wrytten paper.

Of an herbe that the Turc kes eate.

The Turckes wyll put wryt tynges to no fylthy vse.

Our fryday is they*r* sonday, whych they cal *Iumar* howebeit, they ceasse not to worke, at ỹ lest, in ỹ after none. And oursōday is they*r* market day. As pertaynīg to they*r* houses & famylies, it is permited vnto thē to haue as many wemē as they are able to kepe, neuertheles they haue but one whom they take for they*r* wyfe, whyche bryngethe her husband no doury, but cōtrary wyse ỹ husbande

The Turckes sonday is our fryday.

The Turckes work on theie Sabboth day

The Turckes maye kepe as many wemen as they wyll, but they may haue but one wyfe.

husbande geueth mony to the father, and the mother to apparell theyr daughter, and they make a greate feast and assemble at theyr maryages. Howebeit they haue lybertye afterwarde to be deuorsed the man to leaue the woman, and the woman to forsake the man yf they cannot agre together, and to mary other.

The Turckes maye be deuorced from theyr wiues yf they cannot agree wyth theym.

The women neuer gooe abrod theyr faces vncouered. And after that they be maryed, they kepe no more company wyth theyr fathers brethren, or kynnesmen, but they maye vysit theyr mothers, systers & kynswomen. They dye or stayne theyr heare and ỹ outsyde of theyr handes & feete wyth an herbe called *Cna*, resemblyng the leaues of a Myrre tree, and they temper it wyth the iuyce of orenges, or Limmons, where of theyr heare, hãdes and

The wemen when they go abroade haue theyr faces couered,

The wemen dye theyr heares, handes & feete.

Howe the women dye them selues.

and feete become very redde, cheif ly theyr nayles, whyche thynge I haue seen them dooe often tymes. And that coloure dureth but .xv. dayes, or .iii. weekes, but ꝯ it must be renewed agayne, and they coũt this a great bewty. Theyr roobes and all theyr garmentes are open before vnto the foot, excepte theyr smockes: whych may be seen whã they gooe, and are commenlye of some couloured Taffeta, and welted aboute wyth parlemente, and wrought wyth golden thredes aboute the coler. The poore wemen doe were them of checkerd or playne lynnen cloth, hauynge a border about the necke of some rybban. And they are gyrded about wyth a brode gyrdle, as it were an horse gyrth, whych goeth twyse aboute their bodyes. Theyr sayde roobes dyffer nothynge from the mennes

How the wemen dye them selfes

The apatell of the wemen

garmentes, sauynge that they be a lytle more pynched, and haue as it were litle playtes vpon the brest and they haue lykewyse longe sleues, strayte and hangynge.

The apparel of ỹ menne.

The menne counte nothyng so straunge in oure garmentes as ỹ codpeces of hosen whyche semeth to theim very dishonest. Likewise ỹ Grecians were them not. And if they fynde any chrystian man in any place wher they may ouercome him, they cut of hys codpece, specyallye the menne of warre.

The Turckes abhorre the fashyon of oure codpeeces.

Furthermor, they are very gelousperlõs, presumptuous, & great bosters and generally al so proud that they thyncke no nacion in the worlde to be lyke theym: yee, that they are able to subdue the whole worlde to theym selues.

The pryde of the Turckes.

They loue men of warre chiefelye nobylyte. For yf a chrystyan receaue

ceaue theyr lawe and make theym beleue ỹ he came of a noble stocke they dooe hym honoure, and call hym *Chelibi*, that is a gentle man. They haue pleasure to be wel and rytchelye apparelyd, and among other thynges to haue theyr swoꝛdes and weapons garnished with golde and syluer. They are of nature heauy, grosse, slouggish, recheles, and vyle people, and commenly glottons. Foꝛ they wyll syt thꝛee dayes & moꝛe at the table wout rysynge excepte it be to make water. And yf slepe come vpon thẽ they couch thẽ selues in ỹ same places. Howebeit, they make no very good chere, except they haue wyne though it be foꝛbyddẽ thẽ, wheroꝛ they haue ynough.

Wherein the Turckes delyte.

The nature of the Turckes.

Foꝛ the Iewes and the chꝛystyans sell it thẽ. As much as I haue seen and knowen they be lyke the

The Turckes resemble the Almaynes in some thynges

Almaynes in bewty of personage pronouncynge of theyr language and for ỹ pryde that they haue in theyr warres, sauinge ỹ they haue no lernynge, ne bookes, but onely of theyre lawe. Neuertheles, the greate Turcke hath some bookes of Aristotles philosophye translated into the *Arabique* tongue whych he redeth some tymes, and so dyd hys predecessours. They beare in warre greate roules of paper written, and in the wrytynge there are figuers of sweordes, holbards, bowes, arrowes, daggers, and they haue a phansye that those thinges shall kepe them frome beinge wounded.

The Turckes for the moost paete are vnlearned.

The superstycyous mynde of the Turckes.

All maner of ryotte is permytted vnto theym, where vnto they are greatelye inclyned. And they goo not to warre but by force, and beatynges, chyefelye yf they perceaue

aue daunger to be in it. And they are the moſt coueteouſe men of all other nacyons. Theyr houſes are ſmal & lowe, wel trimed with houſholde ſtuffe, hauinge the floreths couered wyth carpettes as I haue ſayd befoze. Wherefoze, they goe not in wyth theyr ſhoes, but leaue theym at the doores, foz they are eaſye to put of & on, lyke as our ſlippers are, & they cal thē *Paſmach* but thoſe ſhoes ẏ they go in whē they iourneye are lyke vnto ours, and theym they call *Papouch*.

The falſe hartes and cowardnes of the Turckes

The deſcrypcyon of theyze houſes.

They lye vpon greate quyltes made of fyne woll, couered wyth veluet, & other cloth of ſylke accoꝛdyng to theyr habilite, foz they vſe no fethers. Theyr ſheetes are of courſe lynnen clothe, wzoughte ouer wyth ſylcke of nedle wozcke, ſo ẏ ye cānot ſe the lynnen. Which is a goodly thynge to looke vpon

The maner of the Turckes lodgynge.

The Turckes vſe not to lye on fethers

The ſheetes of the Turckes, whereof they are made

for they are all of crymosyne coulour, at the least, I haue seen none other. And there were many foūde in the cytye *Modon*, whan our gallyes tooke it. They eate in vessels of tinned copper large and depe

They haue no greate regarde of buyldynge or purchasynge landes, specyally they that are in seruyce wyth the greate Turcke, because whā they dye, the sayd great Turcke taketh the thyrde parte of all theyr goodes, and often tymes altogether, as whē they are made greate officers, namelye *Baches*, or *Beglerbees*, and to theyr chyldren he geueth wages of the pencyon *Tymar*.

The Turckes haue other customes, and maners of lyuynge, whych nowe shall not be nedefull to reherse, for as muche as daylye ye shal here more, wherefore, after

that

that I haue ſpoken a fewe
woꝛdes of the ſayde
greate Turcke
I wyl make
an ende of my lettre.

THE greate Turcke whyche nowe rayg=neth is called *Sultam Soley)man*, that is tooe ſaye: kynge *Soleiman*. For *Sultam* oꝛ *Soldan* in *Moreſque* ſygnyfyethe a Kynge oꝛ Pꝛynce. So the Turkes call hym whan they ſpeake of hym famply arly, but whan they ſpeake of him reuerentlye, they cal him *Vnghyar*, whyche is to ſaye, the kynges ma teſtye.

The name of ỹ great Turc ke.

Howe ỹ Tur ke is called of hys ſubiectes

Some tyme they call hym *Sul=tam Soleyman Cham*, whyche they pꝛo nounce *Tchaam* whyche ſygnyfy=eth Lꝛde.

But it is the *Tartaryſche* lãguage and

and not the Turckysche. I haue hearde hym named amonge the Turckes *Badicaa*. The sayde kyng *Soliman* at thys presente is aboute the age of.l.yeares, and he hath a long body, litle bones, he is leane, and euel proporcioned, his vysage is browne and wrythen, hys heade is shauen, sauynge a tufte in the toppe, as all the Turckes haue, ẏ their *Tolopā* may syt the better, that is an ornament of lynnen whyche they were on theyr heades, he hath an hygh forhed and a large, great yies and blacke, he is hauke nosed he hath a long neck, smal and stoo pynge, hys bearde is clypped and not shauen, he is dumpyshe, and speakethe and laugheth seldome but he is verye cholerycke and is an euel fauored man and euel pro porcyoned, and taketh no pleasure in any exercyse. Further he is reputed

The age of ẏ Turcke.

The descrypcyō of ẏ great Turke.

reputed amonge theim verteous, and a good keper of his lawe, moderate, louinge peace & reste, moze then anye of hys predeceſſoures haue done, whyche the Turckes impute to hym foz cowardneſſe, & faute of courage.

He is eſtemed of theim gentle and courteouſe, neuertheleſſe he pardoneth not offenders lightely. His paſtime is to reade bookes of philoſophye, and of his owne law In whiche he is ſo inſtructed that his Moſtie oz byſhoppe canne teach hym nothyng at all. He is not coũted verye lyberal, but rather moze ſparynge then his predeceſſours.

He ſuffereth hym ſelfe to be ruled of them whome he loueth, and in whome he truſteth, thoughe he be ſomtymes obſtinate, and opinatyue: thyſe a weke he hath redde befoze hym the hiſtozyes of his pre

decessours. In which he suffereth no lye to be wryten, nor flateries, but only the bare actes. And he is satisfyed wyth no treatyses or enterpryses, but wyth those whyche were done amonge theyre neyghboures and other nacions aboute them, faythfully and truely declared, concernynge the conduycte of theyr affayres, he hath a sonne called *Mustapha*, about. xxviii. or. xxx. yeres olde, and he is gouerner of *Iconie*, and of all the sea costes of *Magnesia*, ouer agaynste ỹ Isles of *Chio* and *Methelin*, towardes the *Rhodes*, where he kepeth his contynuall residence.

The greate Turcke hath a sonne of the age of. xxviii. yeres.

To cõclude, bicause many haue mervayle that the greate Turcke wynneth dayly, & leseth nothynge I wyll shewe you what order he setteth in the countrees whiche he conquerethe, and in what state he leaueth

leaueth theym.

The order of the countreys.

C

When ỹ great Turcke hath wonne a countree, fyrste he beateth downe all ỹ fortresses, whiche seme not vnto him of importaunce and profyte, and the walles of all the townes there about.

And yf there ben anie rythe or stronge houses in the sayde countrees, the inhabytauntes whereof haue allyaunce wyth some greate lordes beynge straungiers, he taketh those men awaie, and sendeth them to dwell in some other place of his other countrees, beynge already stablished in obedience. But he suffereth euerie man to lyue accordyng to his owne lawe & belefe con-

constrayning no man to denie his faythe, whiche thynge he doeth, by cause he wyll not destroye theym, nether brynge them to desperacyon, besydes ẏ, by theyr lawe suche constrayntes ben defended. After this he sendeth his *Sangiacs* and *Spachis*, and chargeth the people with so greate taxes and imposycions, that it is impossyble for theym at anye tyme to rebell.

Howe the Turcke ladeth his people with taxes and impositions.

Also he leaueth theim no harnesse nor weapons of warre, nor suffereth theim to gooe oute of the countree, nether to serue anye but him selfe, yee he constreineth them to abyde in their houses, that they maye be euer founde redye, when he hath nede of theim. And he vseth theim in hys armyes for dychers, handecraftesmen, fyndinge them only meate and dryncke.

Justyce is there rigorously admini-

ministred as in his other coũtrees by ỹ Cadiz and Sobassiz. But weighty and great matters are handeled by hym selfe and the Baches, for the great Turcke speketh seldom to his other subiectes.

The ministracyon of Iustyce.

He heareth gladly messengers and embassadoures straungers, chyefely yf they bryng hym presentes. But he practyseth nothing with them, but only heareth them declare the cause of theyr cõming. To whiche he answereth nothyng or yf he answere, he sayth onely, I haue hearde the, resorte to the Baches, and they shall despatche the, after this they se hym no more.

His custome is not to send embassadoures fyrste. But yf anye hathe begonne to sende vnto hym he is content to entreteyne theim, and to sende his owne agayne.

By these thynges afore rehersed

A somme or briefe rehersal of that which is before spoken.

sed, you maye perceaue that the Turcke hathe no good footemen.

That in his campe there are a greate nombre of Christyanes.

That hys armyes on the sea beyng cuyll furnysshed bothe of menne and good shyppes, that he is not accompanied but with pages and slaues, that hys pryncypall countreyes are inhabyted of Christyanes, of whome he maketh his warryers, and ỹ in the countrees there are no fortressed places.

Wherfore, it is to be thoughte that hys strengthe is permytted of God, whyche for oure synnes sufferethe thys estate so farre swarupnge frome all good pollycie: so to preuayle and not that it is maynteyned by their wisdom, strength, or vertue.

The

The pꝛeface of the wꝛyter unto the conqueſtes.

I Thought verely ỹ I had ben diſcharged, ỹ that I had ſatiſfied you, at ỹ leaſt ſo farre as my knowlege & powꝛe wolde ſtretch, concernyng the matters of ỹ great Turcke. Neuertheles, nowe you demaũd of me their petigrees particulerly, howe I ſay they haue pꝛoceded to ỹ conqueſte of ſo many countrees, whych they nowe poſſeſſe. But you conſyder not the affayꝛes, ỹ I haue in thys palace, whyche as you knowe ben of ſuche qualite and impoꝛtaunce that it is right harde foꝛ me to emploie my ſhoꝛte memoꝛye to anie other thinge then my pꝛeſent buſynes doth require. Wherfoꝛe, yf I ſhal not ſaie ſo much as you deſire holde me excuſed, foꝛ there is no remedye but I muſt accõpiyſh your wyl, be it neuer ſo rudely done.

In

The yere of our Lorde. M. iii. C.

IN the yere of our lord a thousande and thre hũdred, when ỹ emperour Henry the seuẽth purposed to sowe in Italye parcialytyes and dyuisyons betwene the *Guelfes*, and the *Gibelins*, and Phylippe the fayre reigned in Fraunce, there were found in *Natolie* or Asia the lesse certayne capitaynes of the turckysshe nacyon. For there they dwelte after the tourney of Godfrede of Bologne Duke of Boullen, and were there before, but then they came forth, and gathered them selues against the Chrystyan armyes before the towne of Nice, called in olde tyme *Antigonia*, vnder a Capytayne named *Soliman*.

The fyrste gatheryng of ỹ Turches agaynste the cyristyanes.

After this, there passed an hundred yeres and more, and no mencyon was made of theim, vnto the tyme

tyme afore sayde, when there were sondrie captaines in *Natolie*, and amonge other *Othman*, *Caraman*, and *Assan*, surnamed *Begy*, or *Bey*, which signifyeth lorde or master. Howebeit, they take awaie the letter. y. & saye *Othmanbeg*. &c.

Othmanbeg whiche was a greate aduenturer, entred alliaunce with two Grecians, that hadde denyed theyr faythe, and wyth a naturall Turcke. Of the sayde Grecians, the one was named *Michali*, the other *Marcke*. And of the sayde *Michali* came the *Michaloglij*, of whiche stocke: there remayne some vnto this present daye, and lykewyse of *Marcke* came the *Marcoroglij*.

Othmanbeg entred allyaunce with. ii Grecyans & a Turcke.

The names of the Grecyans.

The name of the Turcke.

The Turcke was called *Auramy*, of whiche lynage none remayneth that anye man can tell of. Theyr successours are counted of the bloude royall, and the empyre

of the Turckes pertayneth vnto them, yf the sayde lynage shoulde fayle. By the ayde of these.iii.the saide *Othmanbeg* came in credit and puissance, and conquered certaine townes bordering vpon the great sea costes called *Pontus Euxinus*, and amonge other the towne *Sivas*, called *Sebaste*, & *Augusta*. *Caraman* wente towarde *Cilice*, to whiche countree he gaue his name. And *Assam* went into *Persia* & *Assiria*. These.ii. & their successours haue euer ben pursued by ỹ saide *Othman*, and his successours, so that they haue discõfited *Caraman*, & taken his countree. But *Assambeg* which is the *Sophi* holdeth his owne yet, & liueth in perpetual warre & hatred w̃ the *Othmans*. The saide *Othman* reigned.xxviii.yeres, vntil ỹ reigne of Philip of *Valoies* & he was so surnamed of a towne or castel called *Othmenach*, which is be twene

The fyrst victorypes of Othmanbeg.

Of this Othman descendeth all the greate Turckes.

The Sophi kepeth his kyngdome to hym selfe, & is not subiecte to ỹ Turcke.

twene *Sinope* and *Trebisond*, he lefte a sonne called *Orcan*: which succeded hym.

Orcan the sonne of *Othman*.

Orcan ỹ sonne of *Othman* ma rried ỹ doughter of *Caramã beg*. But afterwarde, he made warre w̃ him & put *Caramanbeges* eldest sõne to deth, his wyues brother, whome he toke in bataile. He cõquered ỹ citie *Bursia*, or *Prusias*. In which tyme it chaũsed ỹ *Andronicke Paleologo*, emperour of *Cõstantinople* at ỹ houre of his deathe made tutour of his childr̃ *Caloianne*, & *Andronique*, one of his familiar seruaũtes named *Iohan Cantacusane*, whiche man though he behaued hym selfe wel & wisely in ỹ saide tuitiõ, neuertheles he was put out of his office thorough ỹ enuie of ỹ patriarch of *Constantinople* & an other personage of base cõdiciõ, but of great credit about ỹ yong emperour *Caloianne*.

Howbeit, he founde the meanes afterward to retourne, and to becõme the myghtyest in *Constantinople*. And for the assuraunce of his estate, he procured that his doughter shoulde be maryed to the sayde Emperour *Caloianne*.

Notwithstandinge, they coulde not lyue in peace, and therfore the Emperoure withdrewe hym selfe secretly into ỹ yle of *Tenedo*. Whether the armye of ỹ *Geneuoyes* came to seke hym with .iii. score gallies, and broughte hym agayne to *Constantinople*, and chased awaye *Cantacusane*, whiche ranne for succour to the venetians, with whose aide he came to assaute ỹ *Geneuoyes*, beyng in the *Canal* of *Constantinople*, called somtyme *Propontis*.

Neuertheless, ỹ *Geneuoyes* had the victorye, and the towne remayned to *Caloianne*, which gaue to the capi-

capitayne of the *Geneuoyes*, *Frauncies Cataluz*, the Isle of *Methelni*, or *Lesbos* Which they dyd holde to ỹ reigne of *Mahumet*, the seconde, which toke it from *Nicholas Cataluz* ỹ laste duke therof. This lytle diuisyon caused great warres betwene ỹ *Geneuoyes* and the *Venetians*. Which broughte the *Veuetians* to an extremyte, in so= muche that they wolde haue yel= ded them selues to the *Geneuoyes*.

The cause of the warre be= twene the Ge neuoyes and the Venetiãs

But afterwarde, the *Geneuoyes* contrariwyse, were brought to vt= ter distruccyon & bondage, where= in they continue vnto this daye. For they were cõstreigned to geue them selues to the archebyshop of *Millean*, then gouerner of the sayde towne. And after ỹ to sel theyr lan des & lordshyppes to the comunal tie of S. George, which is in their towne. And then they ran for succour to ỹ king of Fraunce, whiche

gaue to them duke Johan of *Calabrie*, ſonne of kynge *Rene*.

Againe, they retourned to Phi lyppe duke of *Millan*, & afterwarde lefte hym, ſo ỹ they knewe not, to what ſaint they ſhulde bowe them ſelues. But the moſte miſchefe was, that the ſayde warres were an occaſyon of the loſſe of *Sirya*, & of the realme of *Ieruſalem*, and that they opened a gate vnto the Turc kes in to *Grecelande*, and *Europe*, as I wyll declare hereafter. And it wasabout that tyme, when Loys of *Rauiere*, & *Federike* of *Auſtrige* were at baryance for the empyre of Almante.

The reygne of Orcan.

The ſayde *Orcan* reygned.xxii. yeres, to the beginninge of kynge Johñ of Fraunce, whych was the yere of our lorde a.M.iii.hundred and fyftye. And he lefte his ſonne *Amurath* to be hys ſucceſſoure.

Amurath

AMurath, which ỹ Hungariens call Ammerat, and the Turckes Moratbeg or Morathey, and Norathegby, which signifieth Morath, ỹ lorde, he succeded Orcan, whē Cantacusan pursued the Emperoure Caloianne hys sone in lawe, w̄ the ayde of Marcke Carlouich, lorde of Bulgarie.

He was fauoured also of certayne Barons and lordes of Grece enemies of the emperour Caloianne Whyche forbecause he perceaued hym selfe to weake, he was constreygned to aske helpe of ỹ sayde Amurath, & he dyd sende to hym. xii. M. horsemen, with ỹ which he pacified all his maters, & afterward gaue them licence to departe. But they hauing sene and tasted of the goodnes & plesauntnes of ỹ countree of Grece (perswaded as it was easy to do) ỹ sayde Amurath to gooe

Amurath his iourney into Grece.

into Grece, lyke as he dyd in dede, accompaigned with .lx. thousande men, w̄ whome, by the aide & meanes of two marchauntes shyppes of the *Geneuoyes*, whiche had of him lx. thousande ducates, he passed ouer the strayct, in olde tyme called *Hellespontus*, and nowe called *Callipolly* or the castel, by reason of two castelles being there at this houre where somtyme were wonte to be .ii. townes *Sestus* & *Abidus*. And they toke the towne of *Calipoli*, beynge nere to ỹ saide streyght. And after warde *Adrianopoli* nowe callled *Andrinopoli*, and *Philippoli*, somtyme called *Olimpias*. They also ouerran all ỹ countre of *Thrace*, called of some *Romanie*, euen to ỹ mounteyn of *Rhodope*, called by ỹ Grekes *Basiliſſa*, ỹt is the quene of mounteynes. Other some doth cal it ỹ mounteyn of syluer, by reasō of diuers mines of siluer

The two castelles Sestus and Abidus.

Howe Amurath ouerran all Thrace.

uer ẏ there are. They discõfyted in batailey said *Marcke Carlouich*, & toke prysoner the Erle *Lazare* of *Seruir*, whyche is *Misia* the lesse (called of Frossarde the erledome of *Lazaran*) and caused him to be behedded, in the meane time ẏ Emperour Charlys the fourth beynge greatly hindered and damaged wyth the resystaunce of the chyldren of Loys of *Bauiar*, some tyme Emperour, and in defendynge hym selfe from *Ferray* or *Federic* Marques of *Mysue*, & frõ the Erle of *VVirtenberge* his pursuers, he was constrayned to leaue the Empyre after him to hys sõne *Lancelot*, and to sell the townes and lordeshyppes of *Italye* as *Myllan* to vicountes and dyuerse other.

The dyscõfyture of Mark Corlouich.

Finally, the sayde *Amurath* was slayne by a seruaunte of the sayde Erle of *Lazare* in reuengyng of his masters death. In the yere of our

The death of Amurath.

Lord

Lorde a thouſande, thꝛee hundꝛed thꝛee ſcoꝛe and thyꝛtene, after that he had reygned thꝛe and twentye yeares, euen nere tooe the begyn-nynge of the reygne of *Charlis* the fyfte kynge of Fraunce, leuynge two ſonnes behynde hym, the one named *Pazait* and the other *Seleyman*

Azait, oꝛ *Bazait*, after ỹ Turkes which neuer pꝛonoũce the letter. Þ was called of Froyſ-ſart king *Baſant* ỹ ſõne of *Lamorabaquin* & ſome tyme *Amora baquin* after hys fathers name *Eng-ner*: & maſter *Nycole Gilles*, whych ga thered and compyled the Cronyc-cles of Fraunce, dothe calle hym kynge *Baſaac*.

The hardines of Bazait.

Thys manne was hardye, dylygente and a great enterpꝛyſer he ſlewe in one battayle *Marcke Car louich*, in the whyche alſo were ſlay-ne

ne al the nobles of *Seruie* and *Bulgarie*, and thereafter ouer ranne all the country of *Theſſalie*, & *Macedonie*, nowe called *Thumeneſie*, and *Albainie*

He deſtroyed all *Grece*, euen tooe *Athenes* called of ſome *Cuthine* he ſpoyled *Boſue* whych is ỹ vpper *Miſia*, *Croace*, and *Sclauonie*, whyche are *Dalmacia* and *Liburnia*. The Emperoure *Lancelot*, ſonne of *Charlys* the fourth, then liuyng, was ſooe peaſyable and quyet, that often tymes he was impꝛyſoned by hys owne ſubiectes, and was depoſed of hys Empyꝛe, by the Almaynes whyche dyd elect two others, that is to wytte *Ioce*, hys neueiue, and Roberte of *Bauyere* called *Rueprech* whyche ſygnyfyeth in theyꝛ language Trouble peace.

The depoſing of ỹ Emperoure Lancelot.

Howe the Almaynes choſe ii. Emperoures.

Foꝛ tooe returne agayne tooe *Bazait*, he entred into *Hungarie* and dyſcomfyted kynge Sigiſmound whyche

whych afterwardwas made Emperour called by *Engnarran*, *Sagemont* in the famouse battayle of *Nicopoli* whych was lost, because the Frēch men wolde not beleue the sayde *Sigismonde* nor tarye vpon the approchinge of his battayles nor of the Almaynes, which was rekened to theyr greate pryde and arogancye as sayeth Frossarde.

The battayle of Nycopoly.

In the whyche battayle were taken the Erle of *Neuers*, Jhon afterward duke of *Burgoynie* the sone *Philippe* the fyrst duke. *Philippe* of *Arthois* Erle *Deu*, constable of Fraunce. Jhon the *Maingre* called *Boucicalte*, and dyuerse others, to the nomber of. vii. or. viii. whych were sent to *Bursir*, al the rest were slaine to the nomber of a thousande speres. The whych battayle was on the vygyll of Saynte *Myghell* in ye yere of oure Lorde. xiii. C. lxxxvi

The noble mē taken by Bazait, in ỹ kingdome of Hungarye.

The tyme of the battayle

The

The ſayd pryſoners were after ward redemed (not without great raunſons) by the dylygence of one called James of *Hely* gentelman of *Pycardie*, whych was taken with theym, and who alſo before, was well beknowen and truſted in the courte of the ſayde *Amorabaquin*.

The raunſompnge of the pryſoners.

After thys battayle *Bazait* aſſyeged the towne of *Conſtantinople*, and had taken the ſame, had not been, that a great prynce of *Tartarye* dyd enter in the *Lanatolie*, whyche was called *Tamerlã* or *Tamburlam*, by the Turckes called *Demirlenge*, and by ſome hyſtoryans of Fraunce named *Tacon* of *Tartarie*, but he was called of hys owne *Temircuthlu*, that is to ſaye: foꝛtunate oꝛ happie ſwearde, oꝛ happie ꝛyon. And was the ſonne of *Cham* of *Tartarie* called *Zaym Cham* of the *Horde*, oꝛ multytude of *Zanoltha*, and *Czahaday*, beynge betwene

Bazait beſeeged Conſtantynople.

twene ye riuers of Rha & Volha, which entre in the see of Abacuth, whych ye Latinistes call Mare Caspiū or Hircanū.

And thys Zaym, was the verye same, whome they of Pole called in theyr hystories Bathy the fyrst Mahumetyst, of al the Tartaryans. Tamerlan soone after, was lord of al Tartarie Precopie called by theym Prezelzoth, which signifieth diches or trēches lynge betwixt the ryuers of Tana, called Tanais, and called of the Borysthenes Nepar, and by the Turckes Decor, the whyche countrye in olde time was Scithia ye lesse, beingnowe in the possessyon of the Turcke.

Bathy ye first Mahumetiste of Tartary

And the sayde Tamerlā held his seege in the great towne of Samarcande vpō the sayd see of Abacuth & made him self to be surnamed the yre or wrath of God, but his title & stile was Vluchā, ye is to say, ye great lord. To Bazait now, was cōuenīēt

The surname of Tamerlan

to

to leaue ỹ seeging of *Constantinople*, for to come vnto ỹ sayd innumerable armye. So ỹ both the armyes dyd mete toward the towne of *Angory*, in olde time called *Ancira*, nere to the moũtayne called *Stella*, & by *Enguarran* of *Mõstrelet* called *Appady*, wher some time *Põpee* ỹ great, discõfited king *Mithridates*. And the sayd *Bazait*, was vainquished, & takẽ in battayl by the sayd *Tamerlan*, which made him to be bound & fettred wt cheynes of gold, & kepte hym in a caige, lyke as he were a Lion, & so caused hi to be caried aboute with him, throughout al the coũtrye of *Asia*, so longe as he lyued, whyche was .xi. yeres or therabout, so ỹ he died in ỹ yere of our lord. M. iiiC after ỹ he had reigned .xxvii. yeres vnto the .xxvii. yere of ỹ reygne of kige *Charles* ỹ. vi. This very same *Tamerlã* made him to be called *Yldrẽ* that

The takynge of Bazait.

Howe Bazait was bounde wyth fetters of gold & kept in a cage

The death of Bazait.

The surname of Tamerlain

that is to saye: thonder out of this battayle and pzeasse. Certayne sonnes of the sayde *Bazait* dyd escape, who thynkinge to passe into *Europe* fell into the handes of the Empe-roure of *Constantinople*, whych made the passage of the sea to be straytly kepte. By chaunce, one of the said bzethzen called *Cyris*, whom some dyd call *Calepin* oz *Calapin*, passed thzoughe and came to *Andrinopoli*. And as I do tudge, the erroure of that surname is come of thys that some called him *Cyris Chelebi*, whych is a tytle of honoure and nobylyte geuē and attributed to the chil-dzen and sonnes of ỳ great Turc-kes, as *Achmat Chelebi*, that is to say gentylman, lyke as the *Spaignardes* sayth *Don Alonso* oz *Don Rodrigo*, and as the Frenchmenne sayth *Charles Mounsire* that is is my lozd *Charlys*, oz *Loys* my Lozde, whych be tytles of

Howe the sonnes of Bazait fled.

The erroure of hys surname.

of ỹ bloude royall. This *Cyris* did reigne.vi.yeres, or therabout, and lefte a ſoonne called *Orcan*, & thre of his brethrē, the cyldren of *Bazait Moyſe*, whom thei called *Muſach Mehemet*, and *Muſcapha*, whiche wente forth of *Cōſtantinople* while the Emperour came to ſeke aid and helpe of the ſaied kyng *Charles* the.vi. againſt the ſaied *Cyris*. *Muſach* killed *Orcan* his nephue, & in recompence therof, he hymſelfe was ſleyne by *Mehemet* his brother. Then begāne a cuſtome & vſe emong theim one to ſleye another, whiche ſens that time thei haue metly wel obſerued.

One murtherar deſtroieth another.

Ehemet the firſt of his name hauing ſlaine *Muſach* hys brother poſſeſſed the empire and recouered al the countrie of *Natolie*, which *Tamerlan* had taken with *Ba-*

Mehemet ỹ firſt of that name.

Bayt, and remoued his see from Bursye transpoztyng the same to Andrinopoli. He warred vpon the coũtree of Valachie, called by some Frenche histoztians Valaigne, and of others Blaquie, whiche in the olde time wer called Busse and Triballi. He vainquissed the Emperour Sigismonde in the plaine feldes of Silinubes, and was the first of his nacion, ẏ euer did passe ouer the greate ryuer of Danowe who also toke Bosue & made warre agaynst Caraman, and dyed in the yere of God. M. cccc. xviij. & in the. xxxviij. of the saied kynge Charles the. vj. after that he had reigned. xviij. yeres, compzehendyng therwith ẏ tyme of Cyris, whiche some others dooe not reckon. And he lefte a soonne called Amurath.

How Mehemet vaynquissed Sigismunde.

Mehemet was the firste of the Turckes that came ouer Danow

The death of Mehemet.

Amurath

Amurath the sonne of Mehemet.

AMurath the seconde of that name, called also Moratbeg, was i Natolie when his father deceased: who assone as he was aduertised therof, went into Europe, notwithstandynge that the Emperour of Constantinople dyd that was in hym to stoppe him of the same, sending agaynst hym Muscapha his vncle, ỹ sonne of Bazait whom as yet he did reteyne with him after the takyng of his father (as I haue declared before.) But the saied Muscapha not beyng strong to resyste his power was disconfited and slayne in battayle by the saied Amurath, who ardently intendyng to reuenge hym of the Emperour of Constantinople spoyled, and brent all the countree of Thrace, and of Grece called Romanie & tooke from the Venitians the good

The purpose of Amurath.

towne of Tessalonyc called Salomachi whiche Andronye Paleologo sould vn to theim for very spyte of the Emperour Constantyne his brother. After the saied Amurath entreed into Serine, or Rascie where he cõstreined George Vucouich deputie or lorde of ỹ saied countree, to geue hym in mariage his doughter called Iriny, ỹ is to say, Peace, surnamed Cathacusine. And yet neuertheles after that he came againste hym, so ỹ he fled into Hungary toward ỹ Emperour Albert the sonne in lawe of the laste Emperour Sigismond, leuyng hys soonne George to kepe his countree whiche afterwarde was taken by ỹ saied Amurath, whose yies he caused to be thruste out, notwithstandynge, that he was his brother in lawe. After the death of the saied Albert, Lancelote brother to the kyng of Pole was chosen by the Hungarias to be

The cruelnes of Amurath against his brother inlawe.

to be their king. Howbeit the saied *Albert* lefte *Elizabeth* his wyfe great with chylde whiche after his dis=ceasse was delyuered of a soonne called *Lancelot* being brought vp & nourysshed in the custodie of ỹ Em perour *Frederic* the thirde, whiche was the occasion and cause why ỹ the saied *Lancelot* of *Pole* durste not take in hande to medle with the Turckes, ner ones to assaille thẽ fearyng that if ỹ saied Emperour perceiuyng hym eny other where troubled or occupied shulde in the meane tyme restore the saied *Lance=lote* the iuste and righteous kynge of *Hungary* to his owne realme. In this meane whyle *Amurath* whiche could not abyde at the siege of *Bel=grado* which thei cal *Mandoralba*, and *Alba Greca*, called by the *Hungariens Chrieschisch*, in olde tyme called *Tau=runum*, lyynge betwixte the two ry=

uers of Danowe and Saua towarde ỹ parte, wheras both the said ryuers dooe mete together. The whiche towne the saied George Vucouich had chaũged for other, with the saied emperour Sigismonde, because it is ỹ keye and chief entrey of Hungary. A lytle after, at ỹ request of the saied deputie George Vucouich the forsaied Lancelot prepared a great armie, by the whiche he recouered the countree of Seruie and Rascie, and restored theim agayne to ỹ saied George Vucouich. By reason of the whiche Amurath sente agaynst hym Carabey, (that is to saye, ỹ blacke lord) with a greate armye and power, so that both the armyes did mete nere vnto the mountayne of Costegnaz, in olde tyme called Hemus where the saied Carabey was discoumfited & taken prisoner, the whiche two victories with many other, both afore and

Howe Lancelot prepared an hoost and preuailed.

The takynge of Carabey.

& after did come to passe throughe the bailliantenes & noble feactes of Iohn of Huniad called by Enguerran of Monstrelut and Philip of Comynes ỹ whyte knyght of Valaigne, and by ỹ Hungariens Lanco Ban, or Vaiuod, that is to say, gouernour of Trãssiluana nowe called Moldauia, and by ỹ Hungariens Sibenburge, that is to say Septem Castra, or the seuẽ Castelles, called in olde tyme Dacia. The which Iohn Huniad was father of Mathias kyng of Hungarye that did reigne in our tyme.

After this battaile was a truce taken for .x. yeares betwene the Turckes and the Hungaryans, by reason wherof Carabey was delyuered, paiynge for his raũsone fyftye thousande Ducates. The whiche truce was sone after broken, by the saied kyng Lancelot, (at the instaunce and persuasion of ỹ

A truce cõcluded betwene the Turckes and the Hungaryens.

The breaking of the truce.

Bishop of Rome, *Eugene* ỹ fourth) which chaunsed to his great mischief, for he was slayne in battaile nere to the toune of *Verne*, which is called *Dionysiopolis*, on saynt Martyns daye the.xi.daye of Nouember in the yeare of our Lorde.M.cccc.and.xliij. Out of which battayl *Ihon Huniad* did escape. Of this victorie *Amurath* did nothynge reioyse, for alsmuche as he bought thesame veray dere, he tooke also the *Sophie* capitalle of *Bulgarie*, *Scopie*, and *Nouomont*. He ranne thorowe the countree of *Acarmania* nowe called *Ducat* or *Duche*, and the countree of ỹ *Cymera* or *Eperotee* called *Epirus* from ỹ ryuer of *Achelons*, called at this daye *Pachicolam*, nere vnto the mountaynes, nowe called the mountaynes of the *Demble*, in olde tyme called *Acrocerannii* which are a part of the mountayne called *Pindus*, he tooke

The death of Lãcelot kyng of Hungarye

Epirus.

tooke the porte of the *Velon*, some-tyme called *Aulon*, and passed ouer the goulfe of *Larta*, called the *Ambracius Beye* and went to the toune of *Oricus*, nowe called *Rigo* and frō thence towarde *Cataro* called *Risonicus Beye* or goulfe, which is about xxv. myles of lengthe from *Raguſa*, which was called *Epidaurus*. He cō-ſtreined *Iohn Caſtrioch* deputee & gouernour of *Cymeria* to rēdre to him the ſtrong toune of *Croya*, and to giue his three ſoonnes in pleage whom he made to bee come Turckes, the youngeſt of theim named George, was but .ix. yeres olde or ther aboute, and was ſurnamed *Schanderbegge*, ꝑ is to ſaie the Lorde *Alexander*, whiche did beecome a right valiaunt capitain and worthy to be cōpared vnto *Pyrrhus* & to others his predeceſſours: for vnder *Amurath* he conquered *Saruie*, &

toke a greate parte of ỹ coũtree of *Caramanie*, retournyng afterwarde to the Chriſten fayth, he cauſed to be taken frõ the ſaide *Bazait*, firſt ỹ countree of *Seruie* then *Croya*. And all the countrees, tounes and caſtelles, which apperteined to ỹ late *Ihon Caſtrioth* hys father, beſydes twenty or thyrty battailles which he had agaynſt the Turcke, in the whiche he at all tymes had the victorie, in ſo muche that *Amurath* the greate Turcke coulde neuer laye any thynge to hys repproche, ſaue onely the good chere, ỹ he made to hym the tyme he was vnder his power, callyng him his vnthankfull ſonne and chylde, by dyuerſe his writynges ſent to hym, full of many amyable & fauorable good wordes. The ſaide *Schanderbeg* feared hym ſo lytle, that he left his owne countreye, to gooe and helpe

Ferdinand

Howe Scha-
derbeg lefte
his owne cou
tree to goo
& healpe Fer-
dinand kyng
of Naples.

Ferdinand kynge of Naples, agaynste John duke of Calabre. The which Ferdinand he dyd set into his realme and thrust out thesayde duke whō he conquered. For thewhiche plea sure thesaide Ferdinand called his sonnes beeynge spoyled of theyr goodes by Mehemet the seconde, af-ter the death of their father, and gaue vnto theim greate substaūce and ryches, somuche ẏ they were made Marquesses of saynte Ange. Of this stocke was Ferdinand Ca-strioth Marques of saynte Ange, whiche dyed in the battayle of Pa-uye. Amurath afterwarde occuppyed ẏ countreye of the Moree, thewhyche in the olde tyme was called Pelopo-nesus, by the varyaūce and discorde of two brethren Thomas and Dimitre or Demetrius deputyes of thesayde countreye and brethrē of Constan-tyne Peleologo the last Emperour of

Con-

Constantinople, for because that the *Albanoys* made warre vpon theim, and therfore they ranne for succoure to thesaide *Amurath*, and he made theim his trybutoryes. And forasmuche afterward as they refused to paye that whiche they had pmysed him, he chased theim. *Dimitre* he retourned agayne towarde hym, and *Thomas* wente to Rome to the bishop therof, where he dyed and left behinde hym two sonnes and two doughters. *Amurath* beynge come to extreme age, wery of the worlde and of his victoryes, withdrewe hymselfe with certen heremytes and religious personnes of theyr lawe, to thentent to lyue from that tyme forth in solytarynes and rest. Hauynge set in his place his sonne *Mehemet* whiche was verey young, & therfore he commytted the rule & gouernaunce

Howe Amurath would haue bene religeous mā and geuē ouer his rule and dominion.

uernaunce of hym to *Haly Bacha*, whyche sometyme is called *Caly Bacha*. But when afresshe, *Ihon* of *Huniad* and the *Hungarians* had sente a greate army to assayle theim, he was constreygned at the delyre of his sayde sonne and of thesayde *Haly Bacha* to take agayne his administracion (because they coulde not be obeyed) & to set an ordre in these affaires goyng agaynst the *Hungarians*, whom he vaynquysshed and droue backe. And afterwarde he went and assieged *Croye* against *Schanderbeg*, but he coulde not gette it. And then in his retournyng by the mounteignes, he was robbed and spoyled of the *Payssans*, whyche slue many of his people. So that what with the greate grefe & dyspleasure that he then tooke, and also for age, he dyed the. M.cccc. & li. yeare of oure Lorde, beeyng of the

Howe Amurath tooke vpon him again, the rule and dominiō of Turckey:

Howe Amurath was robbed and spoyled.

The death of Amurath.

the age of. lxxv. yeres, & the. xxxiii. yeare of his reigne, and the. xxvi. of the reigne of *Charles* the. viij. kyng of Fraunce. And he was the first that ordeyned the *Iannyssaryes*.

Mchemet the secõde of that name.

MEhemet the seconde of that name (called by *Enguerrand* and other hystorigraphiers) *Fraũces Morbesan*, and I am in doubte whether they would say *Morbesalem*, whiche is asmuche to saye in the *Syryan* & *Moresque* speche as these wordes of the Gospell (*Vade in pace*) in englyshe, goo in peace: ỹ sõne of *Amurath* & of *Iriny Vucouich* the daughter of *George* deputye of *Seruie*, beganne to reygne the. xxi. yeare of his age, and within two yeares after, he wanne the siege of the toune of *Constantinople* whiche was in the. M. cccc. & liij. yers

The wynning of Constantinople.

yere of our Lord, where was slayn the Emperour *Constantyne*. And it came so to passe, that lyke as one *Constantyne* the sonne of *Helene* was the first Emperour of *Cõstantinople* so another *Constantyne* beynge the sonne of another *Helene* was ỹ last Emperour therof. This *Mehemet* was nether Chrystian, nor *Musulmã* or *Mahometist*, for in his youthe he was instructed in the Chrystyan fayth by his mother, and after he learned this doctryne of *Mahomet*: so that when he came to age and dyscrecion, he nether kepte the one nor the other. In the begynnynge of his reigne, he caused to be slain two younge brethren that he had, the one of ỹ age of .xviij. monethes and the other of .vi. Notwithstandyng some say, that in the place of the elder was put another chylde, and he that was his brother was sent

The first and laste Emperours of Constantynople was named Constantyne

Turckysshe tyrannye.

sent to Constantinople, and frō thence to Uenyce and so to Rome to Calyxte then bysshoppe of ỹ see, which caused him to be baptyzed and named Calixte Othman, to whome the Emperour Frederick ỹ thyrde gaue greate gyftes and substaunce in Austria. Mehemet hauyng taken Constantinople, as I haue saide, he tourned hym to the realme of Hungarye and besieged Belgrado, from whēce he was dryuen by Ihon Huniad, whiche was within thesame with the Cardinal of saynt Ange called Ihon, and a graye freer named also Iohn, and surnamed Capistram.

Howe ỹ brother of Mehemet was chyldened.

From thys siege, Mehemet fled shamfully, for he was hurte, & lost his artillarye and other bagages without hope of the recouerye of Hungarye. So that he was cōstreined to passe vnto Moree whiche the Uenecyans had taken from hym and

and newlye repeyred the *Examilo*, whiche is a walle conteignynge vi. myles, or two legues longe, frō the goulfe of *Patrās*, called ỹ baye of *Corinthiacus*, vnto that of *Legine*, whiche was called the baye of *Megaricus*, where sometyme was the toune of *Corinthe*, whiche nowe is brought vnto a lytle village called *Corintho*, thewhiche *Examilo*, *Amurath* his father had beatē downe that he myght entre the easelyer into the *Moree*. *Mehemet* commynge the Venecyens thought to wythstande hym, but they were vaynquysched, and lost that battayll, in the whyche was slayne a greate nombre of good capteynes of the Italyans, after whose takynge in the verraye same tyme, was taken also the Isle of *Negrepont* called *Eubeia*, ioynyng to the sayde land, encloseb wyth a brydge. And af-

Mehemet discomfyted the Venecyans.

terwarde the ylles of *Stalimene* or *Stalmini*, in the olde tyme called *Lennos*, and *Methelim*, called *Lesboos*, the whiche perteigned to *Nycholas Catalus geneuoye*: afterwarde also sayne *Maurye*, called *Nerytus*, and by some *Leucas* and *Leucadia*, *Iamte* in the olde tyme name *Zacynthus* and *Cephalenie* called *Chifalonye*. And recouered agayn *Croya*, after the death of *Schanderbeg*, he tooke the toune of *Scutari* or *Scodra* from the lorde *Arinth Comino* or *Connenus*, surnamed *Gollent*, that is to saye *Cheuelu*, father of the lorde *Constantyne*, that gouerned the Marques of *Mountfarrat* after the death of the Duchesse hys nyece, thesame tyme that kynge *Charles* the eyght came from *Naples*. Afterwarde he entred into *Bosue* and tooke the lorde or deputye named *Stephyn Hierchec*

and

(and of some histoziphiers the duke of *Latic*) whose heade he commaunded to bee stryken of, and causeb hys sonne to denye hys faythe and to bee circumcized and surnamed *Achinath*. He tooke from the *Geneuoys* the toune of *Capha*, whyche is called *Theodosia*, sette in *Precopie*, whiche is *Taurica Chersoness*, whyche in maner is as longe as the *Moree*, and on the one syde thereof is the goulfe of *Nigropila* called the *baye* of *Carcinites*, and on the other syde the blacke seea called *Bicis Palus*, and nere vnto it, is *Meotides Paludes* whyche at thys daye is called the goulfe of *Tanais*. Beeynge thus combzed and troubled wyth all these cares and prouyuysyons of warre, and trauaylynge and labourynge in all

theſe countryes lyeng ſo farre one from another, he was aſſayled in *Natolie* by *Piramet Caraman*, whyche conſtreigned him to leaue his entrepryſes, and yet notwithſtādyng before that he parted, he tooke the ſtronge caſtell of *Mancup*, ſituate vpon the ſtreight, whiche by land encloſeth *Precopie*, that in the olde tyme was called *Taphie*. Thys thynge done he paſſed into *Natolia* dryuynge backe *Caraman*, and entred into his countreye, a greate parte wherof he wanne & brought vnder his ſubiection. In his commyng backe, he toke *Sinope* ỹ head of *Paphlago* ſytuate vpon the great ſea, and *Trapezus* called *Trebiſonde* whiche is an Empire: and he cauſed to be ſlayne the Emperour *Dauid Conyno* or *Commenus* whiche was a Chriſtian, of the lynage of the valyaunt *Iſaac Conyno*, the whyche from

How Mehemet was aſſailed by Piramet Caraman.

from a capteyne, became Empe=rour of *Constantinople*, next after the Emperour *Mychael*. And all these thynges aforesayde came to passe in the tyme that the *Hungaryans* & theim of *Austriche* made warre a=gaynste the Emperour *Frederycke*, because they woulde haue had *Lancelot* the soonne of *Albert* theyr lorde and kynge whiche was in the kepyng of the Emperour, and he woulde not delyuer hym to theim, because he was not of lefull age. And streyte vpon these victo=ryes aroase a newe enemye of thesayde *Mehemet*, whiche was the kynge of *Persie*, called *Vsuncassan* or *Assembeg*, whiche was accompai=gned wyth a greate armye of the *Persians* (whome the Turckes call *Keselbach*, that is to saye redde hed=des, because thei vse to were redde cappes or hattes) he entred into

Note, that ỹ dyscorde be=twene Chri=stian princes prouoketh ỹ Turcke to warre.

How ỹ kyng of Persye ca=sayled Mehe=met.

Capadoce and *Trebiſonde*, and in the fyrſte battayle *Mehemet* was dyſcomfyted, in the ſeconde *Aſſambeg* had the wooꝛſſe and loſte a greate parte of his countreye. The whyche *Aſſembeg* was of the lignage of *Dauid Conyno* the Emperoure of *Trebiſonde*, lyke as before I haue made mencyon, and he reigned in the yeare of oure Lorde. M. cccc. and.lxxii. *Mehemet* beyng delyuered of this trouble, retoꝛned into *Caramanie*, after the death of *Piramet Caraman*, and conſtreigned *Abraham* hys ſonne to ſeke ayde and ſuccour of the Chriſtians and of *Pius* the ſeconde byſhop of Rome whiche byſhop myndyng to go in his owne perſone agaynſte hym cauſed hymſelfe to be caryed to *Ancone*, where he pꝛepared a greate armye by the ſeea, and there dyed,

whyle

whyle he taryed the commynge of the Venecyans whyche ſhould haue accompaignyed hym in this voyage. Thē it came to paſſe he be ynge dead, that the armye ſkat= tered and ſo departed wythoute takyng any effect, the Almeignes beynge then in warre wyth the *Hungaryans*, they founde *Caraman* alone without helpe or ayde, whō the ſaide *Mehemet* cauſed to bee ſlayne. And by thys meane, the ſtocke of *Caraman* was deſtroy = ed and theyr contreye reineyned to *Othmans*. *Mehemet* beynge ſure of this quarter he ſente to *Mar= beye*, *Samgiac* of *Boſue*, whyche was the ſoonne of a *Geneuoye*, to ſpoyle the countreye of *Iſtrie*, cal= led *Liburnie*, of *Craine* or *Carnie*, cal= led *Corinthe*, & of *Stirie*, whiche they cal *Steirmarck*, & in ỹ old tyme called

The dyſcom= fyture & death of Caraman.

Valeria

Valeria, whiche all are compryſed within *Illirium*, and ſo paſſed forthe to *Friol*, which was called the merket of *Iulii*, & trauerſynge betwixte *Gue* and *Nou* the greate ryuers, dyſcõfyted the Venecyans which he found before hym, wher wer ſlayn and taken pryſoners, al the reſt of the good capteynes of *Italye*. On the other ſyde, *Mehemet* ſent *Achmath Bacha* ſurnamed *Ghendich*, (that is to ſaye: to the greate toothe, the ſonne of *Stephyn* late deputee of *Boſne* of whome I haue ſpoken before) w a great armye by ſeea into *Italye*, & he toke the toune of *Otranto* called *Hydruntus*, and in old tyme *Iapiginum*, in the countree of *Pouille* or *Apulia*. Before this alſo *Meſithba Paleologue* (whiche was of the lignage of the Emperoures of *Conſtantynople*) had aſſieged the toune of ỹ *Rhodes*, and coulde not get it.

The great ryuers Gue and Nou.

And

And not content with these thre armyes, *Mehemet* wente hymselfe agaynst ỹ *Soudiane* of *Egipt*, but beyng arriued very nye to *Nicomedie*, (whiche some at this day call *Comedy*,) he dyed in the yere of our lord. M. cccc.lxxxii, beyng aboute thage of liiii. yeres and the.xxxi. yere of his reigne. He was called by the Turkes *Mehemet Boiuc*, that is, the great. And he lefte behinde hym. ij. soonnes named, *Pazait* and *zizimi*, which dooth signifie loue, for *Muscapha Laisne* gouernour of *Icony*, called *Iconium* dyed sone after ỹ seconde battayle of *Ambassag*, in the whiche he bare hymselfe wel and valyaũtly.

The death of Mehemet.

PAzait, or *Bazait*, the seconde of that name, & the youngest of ỹ thre brethren, (by the ayde and helpe of the *Iannissaryes*, specially of *Laga*, that is to

Pazait or Bazait the secõde of that name.

ſay a capitayne, whiche was nigh kynne to hym) he ceaſed or poſſeſſed the Empire. And *Zizimi* his brother had poſſeſſed hymſelfe of a toune called *Burſye*, wherwith he was well ſatiſfyed and contented, yet notwithſtandynge *Bazait* with the armye that hys father had prepared to haue gone agaynſte the *Souldyan*, he aſſauted hys brother. To the whiche *Souldyā* the forſaied *Zizimi* fled, and was by hym ayded bothe of money and menne: but he loſte two battayles and was diſcomfyted by *Achmath Ghēdich Bacha*. Wherfore, not thynkynge enye more to recouer, he withdrewe hymſelfe to the *Rhodes* for to haue ſuccoure of the Chriſtians, and *Zizimi* was of the age of.xxviij. yeres *Bazait* being aduertized hereof ſent greate preſentes vnto the chiefe maiſter and counceler of the *Rhodes* deſy-

Bazait the turckyſh tyranne aſſaileth his brother.

Howe zizimi the ſonne of mehemet fled to ỹ Rhodes for ſuccoure.

desyryng him to kepe and cherysh well his brother, for the expences and good entreaty of whome he would pay vnto hym yerely fourty thousande ducates, that so long as he was gentely enterteyned of theim, he woolde make none enterprise or war w̄ the christians. The which thynges he kepte and obserued w̄ theim. And ỹ saied Zizimi for the more suretie, & for that he was alwayes kepte in fear & subiecc̄yō of the saied Bazait he was sent into Fraunce, where he lyued a greate while in one of ỹ houses perteining to ỹ Rhodians called Bourgānēsis: afterward he was geuē to Innocēt bishop of Rome ỹ. viij. of ỹ name & sent to Rome wher he was ỹ time ỹ kyng Charlies ỹ. viij. went to Naples, which desired to haue him, hoping by his ayde to haue recouered the Empire of Costantinople, but Alexander the

Howe zizimi was vnder the keping of the B. Rome.

Howe the emperour desyred to haue zizimi.

the.vi,byſſhop of Rome,deliuered hym to ỹ Emperour empoyſened, (as ſome ſaie)in ſuche ſoꝛte that he liued not paſt.iii, daies after, and dyed at *Tarracina*.*Pazait* dyſpatched of his bꝛother,went aboute to conquiere ỹ *Tranſiluana*,afterwarde,he tooke *Moncaſtro*, and *Lithoſtomo* the one vpon the ryuer of *Neper* oꝛ *Boriſthenes*, that is to ſaie *Moncaſtro*, and *Lithoſtomo* vpon the mouthe of the *Danowe*.Afterwarde, he cauſed to bee put to deathe his good capitaine *Achmath Ghendich Bacha*,whiche he myght haue ſaied had been equall with ente excellẽt manne of warre, and he was the ſoonne of his nere kinneſman *Stephin* depute of *Boſne* as I haue ſaied beꝛoze,

How the byſſhopof Rome poyſoned zizimi.

Howe pazait beyng deſpatched of his bꝛother,begin neth a newe to warre vpõ chꝛiſtendome.

This beyng done, *Pazait* to go foꝛwarde with the enterpꝛyſe of his father, and to auenge hymſelf of the *Soudian* which had fauoured

and

& meynteyned Zizimi his brother a-
gaynst hym, he sente a greate ar-
mye into Surie, of the whiche the
Mameluchs beyng aduertised, did as-
semble theimselfes at Antioche and
came towarde the Turckes to the
mount Amanus, called at this pre-
sent mounte Negro, or the blacke
mountayne, where they encoũtred
and defyed the saied Turckes, be-
twene ỹ saied moũte and ỹ goulfe
Laiasse, whiche was called the baye
of Issicus, where sometyme Alexander
the greate disconfited kyng Darius
and there was taken Chirseogli be-
yng ỹ soonne in lawe of Pazait, and
was brought before ỹ Soudian in ỹ
toune of Kair, which the Turckes
calle Misir. But forasmuche as I
am fallen from my matter by the
reason the Mãmaluchs, it shall not be
farre out of the waye to tell you
what is meant by a Mãmeluch. Mam-

How Pazate
prepareth a-
gain the Sou
dian.

meluch

meluch in the *Sirians* tounge, whiche alſo is *Affricane*, by vs called *Moreſque*: but for the better vnderſtandyng, it ſignifyeth in our vulgare tounge, a ſeruaunte or ſouldyour. And ye muſte vnderſtande that the *Souldyan* and the *Mammeluchs* are one maner of relygyon, and they profeſſe chaſtite. Upon theyr other apparel they were a roobe of white Buckeram bryght and ſhynynge. And lykewyſe as ỹ greate Turcke hathe weytynge vpon hym foure *Viſir Baga*, ſo the *Souldyā* hathe foure *Emyr Quiber*, that is to ſaye cheife or hed admyralles. Beſyde thys, he hathe a greate or chiefe Conеſtable, whiche they they calle *Derdart Quiber*. The ſayde *Souldyan* is made and choſen by the forſayde *Mammeluchs* amonge theimſelfes as the knyghtes of the *Rhodes* chose amonge theim ſelfes theyr greate

Māmeluchs are much like the knyghtes of ỹ Rhodes.

Howe ỹ Souldian is elected and chosen.

mayster and mooste commonly is one of the *Emyrs* or hed admiralles and he that is chosen, dooth geue vnto euery of the sayde *Mammeluchs* for his welcome an hundred ducates for a presente. The whiche *Mameluchs* were all Christen menne or Christen mennes children, that denyed theyr faythe and profession, lyke as are the *Ianyssaries*, for by no meanes they wyll receyue into theyr compaignye, eyther Turcke *More* or Iewe. The whiche *Mameluchs* the *Tartres* tooke & solde theim by heapes to the fore sayd *Emyrs*, whiche when they had bought theim brought them vp and made theim *Mammeluchs* and they wer made the mooste byllaynes and slaues of all other menne, and greately geuen to ỹ feactes of armes, specially on horsebacke, keppynge the lawe of *Mehemet*.

The Mammeluchs wer christen mẽne

This

Whē the mā meluchs beganne.

This religion begāne in the tyme that kyng *Lewis* was taken at *Damiate*, which some call *Heliopolis*, and the first *Soudian* was named *Melech Sala*, whome the *Mammeluchs* slewe, whiche caused that the saied *Lewis* was ỹ soner & easelyer delyuered.

The fyrste Soudan.

But for to come againe to *Pazait*, this dyscomfyture that the Turckes had at *Laiasse* by ỹ *Mammeluchs*, was the greatest that euer he had.

How Pazait retourned into Sclauony

And therfore the saied *Pazait* seyng that his busynes framed not in ỹ quartre, retourned into *Sclauonie*, & tooke the toune of *Duraz*, of olde tyme called *Dyrrachium* and *Epidamnus*, whiche was ỹ *Carleuichs*, whom they saye came out of the house of Fraunce, & of *Charles* of *Duraz* surnamed of the peace, the soonne of *Peter* duke of *Grauine*, the soonne of *Charles* the seconde kyng of *Naples*, brother to the forsaied *Lewis*.

In the

In the yeare of oure Lorde a thousande foure hundred. xciii. Bazait sent eyght thousande horsemenne, conducted by Cadum Bacha to ronne betwene Hungarye and Sclauonye: agaynste whome came certen lordes of ỹ sayde coũtrey of Hungarye, of Croace, and of Sclauonye, & they met together vpon the ryuer of Moraua, of olde tyme called Moschus, where the Christians were scatered and dyscomfyted. Fyue yeares after, Haly Bacha Albanoys Monouc sente a greate armye by seea vnto Iara or Iadera, beynge vpon the goulfe of Uenyce, called Mare Adriaticum, on the coaste of Sclauonye. And then for asmuche as the armye of the Uenecyans, whyche was veraye greate folowed theym, they durste not assayle it, wherfore Haly Bacha then knowynge that the Uenecyans

The discomfyture of the Christians.

wer afrayed, toke, spyght of theyr beardes the toune of *Lepantho*, called in olde tyme *Naupactum*.

In the .xv. C. yeare, *Pazait* came hym selfe to *Modon*, which was called *Methone*, beeynge in the *Moree*, and tooke it. After that, kynge *Lewys* the twelfth, and the Uenecyans were of allyaunce, agaynste *Ludouic Sforce*, surnamed the *Moree*, callynge hymselfe the duke of *Millan*, *Pazait* at the requeste and desyre of the saide *Ludouic* caste of. x. M. horsemen of the Turckes wythin *Fryol*, thewhyche came vnto *Triuiz* and wythin the sight of *Venyce*, wherfore the Uenecyans prepared & set foorth by seea greate and myghty armye. With whome the gallyes of Fraunce dyd mete, beynge vnder the charge and gouernaunce of the Lorde of *Rauestaing* and *Gonsalo Fernando*, surnamed

med the greate capteyne, wyth the gallyes of kynge *Ferdinand Daragon*, called of the Frenchemenne *Iohn Gippon*. The whyche armye tooke agayne the yſles of *Chiſalonie* and of laynte *Maure*, whiche afterwarde was geuen agayne to the Turcke by the ſayde Uenecyans vpon the concluſyon of peace made betwene theim, by the intreatye of Maiſtre *Androwe Gritti* afterwarde duke of *Venyce*. The gallyes of Fraunce went kooythe to the yſle of *Methelin*, where they coulde dooe no good. Aboute this tyme beganne the renoume and faine of *Siach Iſmail* kynge of *Perſye* named *Sophi*, as was hys father, and he was the ſonne of one of the daughters of *Vſuncaſſan*, and of one named *Seichayder*, that is to ſaye: the good *Seich*. For he was counted for an holy manne,

The Sophi. and as a pzophete. And he was called *Sophi* of that secte, oz as I should saye, that religion, whiche they call *Sophi* oz *Sophilar*, of ỹ which I haue spoken befoze, but some saye that it is because the countreye which they possesse is so called, but neyther the Turckes ner yet the *Persyans* knowe what Sophene is.

The forsayde *Seich* after the death of thesayde *Vsuncassan* was sleyne by *Iacobbeg* hys bzother in lawe, foz enuye of thys, that the people of *Persie* were moze enclyned and affeccionate to hym, fearyng least they would haue made hym kynge.

Siach Ismael beynge then of ỹ age of eyght yeares, fled and remayned a longe tyme in the toune of

Liziam

Leziam, vpon the seea of Dabbaccuth vntyll he came to mannes state. Afterwarde he retourned into Persie, and founde the meanes to get vnto hym thrye hundred menne, wyth whome he toke the toune of Sumach, beynge then the chiefe or hedde toune of Mesopotamie: afterwarde, the nombre of hys people encrealynge, he tooke Taurus, and and then Syras, the chiefe cytie of Armenie: he vaynquesshed and caused to bee putte to deathe Aluant whyche was made kynge of Persie, and he slewe Iacobegge the sonne of Vsuncassan and vncle of the foresayde Siach, whyche made allyaunce with Aladule or Alnaudule and the Soudian of Egypte, by whome he was sturred and persuaded to make warre vpon Bazait, agaynste whome also he hadde many tymes preuayled. And aboute thys

tyme Selym the youngeſt chylde of the ſayd Pazait departed from Trebiſonde, of the whyche he was gouernoure, and without the knowlege of his father, he maryed the daughter of Chan of Tartaire Precopie, wyth the fauoure of whome, and wyth the healpe of a greate nombre of horſſes whiche his brother in lawe (whome the Turckes call Chamogli or Canogli) had ſente to accompaignye hym, and hauynge alſo on his ſyde the Iannyſſaryes: he compelled his father to geue ouer his realme vnto hym, thewhyche whyle they caryed him backe ouer the greate ſea to haue lyued there the reſt of his dayes, he dyed by the waye, poyſoned by his ſayd ſõne Selym, as ſome iudge becauſe they dranke together at theyr departynge. Pazait reigned xxx. yeares, and he lyued. lx. yeres and

The death of Pazait whiche was poyſoned by his ſonne Selym who alſo deſtroyed hys owne brethrẽ & is ỹ father of Solymã ỹ great Turcke that nowe raygneth.

and he dyed the. M.D.x.xij.yere, and the.xiiij. from ỹ reigne of *Lois* the twelfth. And he lefte behynde hym. iij. ſonnes, *Selym*, *Achmat* and *Corcuth*.

Elym beyng come to the realme by ỹ meanes afozeſayd entẽded befoze all other thinges to dyſpatch his bzethzen, and firſt of all he cauſed to be ſleyne *Corcuth*, which was fled alonge the ſeea coaſte, nere to the *Rhodes*, where he hyd hymſelfe, waytyng foz a ſhyp, to haue gone to the greate maiſter of the *Rhodes*, but he was betreyed by one of his owne folkes and was taken and ſtrangeled with a bowe ſtrenge. *Achmet* dyed the lyke death, but he was takẽ in battaile (accõpaignyed with a great armye, whiche he

Selym the ſonne of Baiazet.

How Selym ſought ỹ deſtrucciõ of his bzethzen.

The death of Cozcuth bzother of Selym.

had made oute, by the ayde of *Siach*, *Ismail*, *Sophie* and of *Campson Ciauri Soudan*) forasmuche as he was so fatte and grosse, that he neyther coulde saue hymselfe by flyenge, ner endure to ryde.

The death of Achmath the other brother of Selym.

Selym beeynge thus delyuered & dispatched of his father and brethren, purposed to make warre agaynst the *Sophie*, aswell for ỹ olde enemyte whyche was betwene theim, as also for the displeasoure that he dyd in aydyng his brother to make warre agaynst hym. And the more easely to bringe to passe this hys purpose and entencyon, he found the meane to haue peace with *Lancelot* kyng of *Hungary* and to refreshe and renue agayne (for his more suretie) ỹ allyaũce which he had wyth ỹ Venecyans: & then he toke the waye of *Perse*. And as ỹ forsaid *Sophy* was come vnto him with

The cõmyng of the Sophy agaynst Selym.

with a great noũbze of hozſſes ar=
med and barbed euen vnto *Aſſyrie*,
he was ſcatered and dyſcomfyted
with the artillary of the Turkes,
with which the hozſes of ỹ *Perſians*
had not bene accuſtomed. And the
battayle was made in the playne
of *Calderam* betwene *Tauris* and
Coye, wher, as I haue ſayde is the
toune called *Artaxata*, and this bat
tayle is peynted oz poztured in the
hall of the counſell of *Venice*, where
I haue ſene it, and ſome ſaye that
the ſayde *Selym* ſente it to theim.
After this battayle the ſayd toune
of *Tauris* came into the handes of ỹ
Turckes with a great parte of the
realme of *Perſye*: but it remayned
not longe, foz *Siach* ſone after reco=
uered it agayne and it is kepte at
thys daye by *Taanas* hys ſoonne.
Selym goynge backe agayne from
Perſye, dyd wyntre in *Trebiſonde*,

and the somer nexte folowyng, he assayled the lorde *Amandule*, whiche bordreth vpon ỹ *Soudan* toward the towne of *Aleph* called of the frēch menne *Halappe*, of the Turckes *Aldephe*, and in the olde time *Epiphania*. And it is called *Aleph*, forasmuche as it is the fyrst toune of Sury. On the other syde towarde *Amasie* is ioyned to ỹ Turcke *Cony* otherwayes called *Icony*, and to the *Persians* by the lytle *Armenie*. All the countree of the saied *Amandule* was taken, and he hymselfe also, whose hedde *Selim* cauled to be smyttē of. Then remayned there none, but the *Souldan*, whiche came w̄ a great strength agaynst *Caythbey Emyr* of *Alep*, that dyd rebelle and disobey hym, beyng accompaignied with xxviij. thousand horsemen whiche were for the most parte *Mammeluchs* that nothyng regarded nor feared the

Aleph is the fyrst letter in the Hebrue alphabete, and therof was ỹ toune named the fyrst in Surye.

ỹ Turckes becauſe thei had many tymes bekoze beatē and vaynquiſ-ſhed theim, as is akozſaied. *Selym* feyned hym to goo agaynſt the *Sophy* makyng the bzuyte to goo ſo a bzoade. And as he dyd come vnto ỹ toune of *Aman* in olde time called *Apamea*, beyng ſumwhat betwexte *Ale* and *Damas*, he was pzayed and deſyzed by ỹ ſaied *Caythbey* of ayde & ſuccour agaynſt the *Soudan*, wher unto moſt wyllyngly he dyd agree ſeyng it was the thyng ỹ he moſte earneſtly deſyzed, and the meane & occaſion alſo that he greatly loked foz, howbeit, he durſt not open, noz declare his mynde therupon, ſeing theſe two armyes in the feldes, foz feare leaſt they ſhuld haue agreed to haue fallē vpon hym, watching and ſekyng a meane howe he hym ſelfe myght bzyng theim bothe to deſtruccyon, wherfoze he dyd incō-

tinently

tinently ioyne and aſſociat himſelf with the ſayde *Emyr Cayithbey*, and they defyed the *Soudan Campſon Ciaury*, which died in the batayle like as dyd *Cathbey*, then *Selim* remained lorde of *Surie*, of *Damas* of *Hieruſalem* and of *Iudee*. The *Mammeluchs* which coulde eſcape & returne into *Egipte*, with theim alſo that remayned at home chaſe another *Soudan*, named *Tomombey Emir* of *Alexandrie*. *Selim* fol lowyng hotely this fortune & victory, entreed into *Egipte*, and vaynquiſhed *Tomombey* in another battayle, and tooke the toune of *Caire*, which of ſome is called the wrong full *Carra*, and by ſome others by more apparaũt reaſõs *Mẽphis*. And as ỹ ſayde *Tomombey* ſaued himſelf by paſſyng ouer the ryuer of *Nyle*, he was purſued by *Canogle*, who folowyng him, paſſed ouer the ſayde ryuer to *Nou* with .x. thouſand horſes

ses of *Tartarie*, because he foũde the brydge ẏ was made of botes brokẽ and destroyed by the *Iannissares*: so that the saied *Tomombey* was taken and brought backe againe to *Selim* whiche caused hym to be hanged, wherby the said *Selim* dyd remayne kyng of *Egipte* which was in ẏ yere of our lord a. M. D. and eyghtene.

Selim beyng retourned agayne to *Constantinople* & wyllyng to go to *Andripoli*, died, by the way at ẏ village of *Ciorlich*, wher as I haue said he had assailled his father with ẏ *Tartarians*. And he dyed in the yere of our Lorde a thousande fyue hundreth and twenty, beynge fourty & syxe yeare of age, and the eyght yeare of the reygne of *Francoyes* the French kyng that nowe presently doth reygne, after that he had put to deathe these thre *Baccha Chenden*

Bac=

Baccha, because that he would haue made bulynes with the *Ianniſſaries* mouyng theim to ryot at his entryng in *Perſe*. *Boſcangi*, or *Conſtantin Baccha* his ſõne inlawe, for dyuers robberyes and enormitees, which he had cõmytted, and *Ianus Baccha* none can tel why or wherfore, ſaue onely but that he thought hym to proude or arrogante. This *Selym* lefte one ſõne onely called *Soliman* & by ỹ Turckes *Seleyman*, leuing him in the cuſtody of *Peribaccha* whiche did gouerne him in his yoũg age.

THe tyrant *Seleiman* the which nowe hath the dominion and rule of the Turckes at thys preſent time lord and gouernour ouer the Turckes beganne his reygne the xxbiij. yere of his age who in the yere nexte following by counſel of

Peris

Peribaecha beſeiged Belgrado & wãne and tooke the ſame from Lois kyng of Hungarie, the ſoonne of Lancelot of Hũgarie, which thẽ was very yoũge the pꝛinces and lozdes of the hole countree beyng at greate debate & baryaunce foꝛ the gouernemente both of the kyng and his realme, wherby it ſo chaunſed that they tooke no heede ſo pꝛouide foꝛ any ayde oꝛ ſuccour of the ſaied place. And the nexte yere after he wente agaynſte the Rhodes, lyſtenyng and watchyng at all tymes accoꝛdyng to ỹ cuſtoume of his pꝛedeceſſours wher he myght heare oꝛ perceiue any diuiſion oꝛ diſſencion ỹ ſhuld chaunſe to be among the chꝛiſtian pꝛinces, the whiche enterpꝛyſe he dyd take on hand without ỹ coun ſell and aduiſe of the ſaied Peri Bac cha, whiche did recken the ſame to be very doubteſome and to greate

an auen=

an auenture. Neuertheles it came to paſſe accordyng to his owne deſyre and that in ỹ yere of our lorde a. M. D. xxvij. when *Italie* was in warres and troubles *Seleiman* entered into *Hungarie* with fauour as he ſaieth of *Iohn* of *Zipbs Vaiuod* of *Sibenborge*, whiche pretended the ſayed royalme to apperteyne vnto hym. So that it came to paſſe that the younge kynge *Lois* was ſlayne as he came to the battayle, and therafter deceaſed the ſayde *Iohn*, leuyng a very yonge chylde behynde hym which not long ago together with his mother were taken by ỹ ſayed *Seleiman* & ſente vnto *Coſtantinople* as it is reported. As concernyng ſuch thynges as are chaunſed of theſe laſte yeares, it is not neceſſary to wryte to you of ỹ ſame, ſeyng that the ſame is manifeſtely knowen howe he hath recouered *Coron*, Pa-

tras,

This chyld is it (the ſõne of Jhon) who hath now occaſyoned the warre in Hũgarye, and by whome the Turcke maketh clayme therunto.

tras, Castelno & other places, whiche the Emperours armye and nauie by the sea had taken from hym. The greate enterpzise of the *Barbe-rousse*, whiche by greate craft and subtiltie tooke the towne of *Tunys* in *Affrique*, that we call *Barbarie* the whiche is euē at our dozes, oz nere vnto vs, & there is not (if a manne maie saie it) but one ryuer to passe, betwene vs and the realme of *Tunys*. Thewhiche realme of *Tunys* at this pzesent tyme is in holde of ỹ Emperours maiestie, who did moost victoziously cōquest ỹ same in the yere of God. M. D. xxvi, chacynge *Barbarousse* from the saied realme, ỹ whiche he did befoze moost wzongfullie holde, possesse & occupie, to the great hurt and damage of all Chzistians.

How ỹ great Turcke not long agoe hath discōfited in battail the

armie of Ferdinand kyng of hungarie, not by no valiaũt feact, but thorow chaũse of variaunce & debate betwixte the almaignes & hũgarians whõ he founde fightyng the one againste the other in their owne campes. Like as the venicies were constraigned to rendre to hym, the strenght and fortresse of *Naples*, of Romanie, ẏ was called *Nauplias*. And it is to bee thought that he shall not kepe theim, forasmuche as he beleueth theim and letteth theim dooe what thei wil.

Ye haue caused me to enter in this mater whiche requireth to be set foorth more largely, and by one of a greater witte and knowelege then I am of. And also I haue lightly and briefly ouer passed the same. And it shall be expedient too knowe, that not onlie a kyng, as is this kynge of hungarye, but a

smalle lorde, and in maner asimple gentleman, had had strength and power ynough not onlye to resiste and withstande the assautes and entreprises of this nacion, but to haue dryuen theim awaye, in destroyenge and takynge theim, and that in ẏ chefest of all their strēgth and courage. Wherfore it is not vnpossyble but that we maie euen nowe in this tyme dooe as much and more, when it shall please God to encourage vs therunto

The lawes of *Mahumet* cõteine some thinges verie madd and disagreyng frõ all reasõ and some woorthie to bee abhorred and detested of all menne, some folishe and like olde wifes tales &c. Some haue suche colour of honeste & wisdome that a manne would thincke theim right holily made. Some bee so like Moses lawe and the euangelicall doctrine, ẏ you would iudge theim to haue been deriued out of the spryng of ẏ heauenly oracles. For *Mahumet* crieth out against the vnfaithfulnesse of the Jewes, he affirmeth cõstantly that Christ was conceaued of the holy goost and borne of a pure virgin, he calleth Christa great prophete of God, the woord, ẏ soule & the spirite of God whiche shall iudge all the worlde

Nether

Nether woulde *Mahumet* seme to be ẏ enemie of Christ, or to abholishe his doctrine, but only to correcte those thinges whiche were corrupted, and priuely putte in by other menne. *Mahumet* also fighteth strōgly against certain doctrines dāned by God his woord, as of the *Anthiopomorphites*, whiche fasion the God head with a manes bodie & forme.

Item, he abrasethe the supersticion of the heathen and deniethe ẏ pluralite of Goddes, and saieth that images be not to bee worshipped. Briefely this is the sūme, and chief head of *Mahumettes* religion ẏ there is one God, whiche made, preserueth & gouerneth all thynges, and that *Mahumet* was his principall ambassadour, and one of his priuie coūsel, and that he brought forthe nothyng to bee obserued & beleued, whiche he drewe not out

of the mouthe and harte of ỹ true God. So that to beleue the mai-ster of truthe is to beleue God, whiche vsed *Mahumet* familiarlye, and to despyse hym, is to despyse God which sent so heauenly a doctour. And that the folowers of *Mahumetes* learnyng, be the lawfull sonnes of faythfnl *Abraham*, heyres of goddes promyses. And that in the earth they shall haue the fruicion of all good thynges and in ỹ worlde to come they shalbe the indwellers of Paradise, & that they? they shall haue swete waters, pleasaunt frutes and faire womenne. And whosoeuer despyseth the lawes publyshed in the *Alcorā*, as vngodlye personnes, shal not only bee punished here temporallye, but also in the worlde to comme euerlastyngly, whan in the resurrecciõ the soules shalbe called a-

gayne to their bodyes, he denyeth that Chriſt was put to death of ỹ Jewes, & farther he ſayth playnly that Chriſt dyed not. *Mahumetes* doctryne hathe no holde of the head Chriſte, it is a plantacion which ỹ heauenly father hath not planted and therfore ſhall Chriſt pul it vp by the rootes. The foundacion of euerlaſtyng truth is buylded vpō Jeſus of Nazareth, whyche was crucifyed, and dyed vnder Ponce Pilate, the ſaueour of the worlde, chiefly of the faythfull.

Nowe ſeynge ỹ the Turkyſhe profeſſion denieth this thyng, and fighteth agaynſte it. The euerlaſtynge truthe conſtraigneth vs to graunt ỹ this infinite multitude, (whiche is an horrible thynge to thyncke) of Mahumetanes, Turkes, Saracenes & other, ſtādeth in daūger of moſt greuous dānaciō.

To

To whiche secte thei that cleaue
freely & vnconstr eynedly, thei entre
not in to the waie of true saluacio,
but throwe theimselfes headlynge
in to extreme darknes, in to
the compaignie of the
deuil, in to eternal
death, in to ỹ
helpitte
of
horrible
calamite, here
thou hast what to
bee thought &
iudged of
the
Mahumetanes.

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